

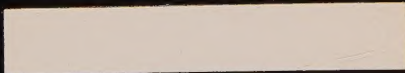
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BY

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VOLUME II.

LEVITICUS TO DEUTERONOMY.

NEW YORK:
WORD, WORK AND WORLD PUBLISHING CO.
No. 692 EIGHTH AVENUE.
1889.

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LEVITICUS.

INTRODUCTION.

As Genesis is the Book of Beginnings, and Exodus the Book of Redemption, so Leviticus is the Book of Reconciliation and Fellowship. It brings us into the tabernacle, and opens to us all the privileges of access to the presence of God, and our place of blessing as His priestly household.

There are seven main divisions into which the chapters of this book naturally fall, namely:

First, the four offerings (chaps. i.-vii.); second, the priesthood (chaps. viii.-x.); third, the rites of cleansing (chaps. xi.-xv.); fourth, the great day of atonement as the type of reconciliation (chaps. xvi.-xvii.); fifth, the statutes of holiness (chaps. xviii.-xxii.); sixth, fellowship with God as typified in the great feasts (chaps. xxiii.-xxv.); seventh, obedience and faithfulness (chaps. xxvi.-xxviii.),

CHAPTER I.

THE FOUR OFFERINGS.

(*Lev. chaps. i.-vii.*)

Strictly speaking, we have five offerings described in these chapters, namely: the burnt offering, chap. i.; the meat offering, chap. ii.; the peace offering, chaps. iii. and vii.; the sin offering, chaps. iv. and v.; and the trespass offering, chap. vi. Practically, however, the last two are identical in their main significance, both being of the nature of expiatory offerings to take away the guilt of sin, and its penal consequences.

The sin offering was the fundamental one, prefiguring the great principles involved in Christ's propitiation for sin, and the trespass offering seeming to refer rather to the provision made in Christ's death, for special acts of transgression and disobedience.

The order in Leviticus is at first sight very strange, commencing with the very highest aspect of Christ's sacrifice, and the one into which we are the last to enter, and closing with the simpler phases of His redeeming work, and those which we become first acquainted with in our experience in justification. The explanation is that God is moving outwards in this procession, and therefore commences at the

interior of the tabernacle, where He is at length to bring us, and ends outside the gate, where He finds us poor, helpless and guilty sinners, and then returns with us through all the stages of His gracious plan of salvation, as here unfolded. We shall, therefore, invert the order of these sacrifices in discussing them; not because we question the Divine order and its extreme beauty, but because we desire to lead the reader through the stages of his own experience, and then return with him in the Divine order backwards, to contemplate all the riches of grace in Christ Jesus.

SECTION I.—*The Sin and Trespass Offering.*

We shall commence with the sin offering (chap. iv: 1). It represents Christ's death for us, as God's propitiation for sin.

We find three pictures of this sacrifice :

1. It was to be offered for the priest.

And the Lord spake unto Moses, saying,
Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them :

If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord, for a sin offering.

And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation :

And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary.

And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the taber-

nacle of the congregation ; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

And he shall take off from it all the fat of the bullock for the sin offering ; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

As it was taken off from the bullock of the sacrifice of peace offerings : and the priest shall burn them upon the altar of the burnt offering.

And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire : where the ashes are poured out shall he be burnt.

This, however, was not necessary in the case of Christ, who was sinless and needed no atonement for His own person (Heb. vii: 27).

2. It was offered for the whole congregation.

And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty ;

When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord ; and the bullock shall be killed before the Lord.

And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation :

And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the veil.

And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

And he shall take all his fat from him, and burn it upon the altar.

And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this : and the priest shall make an atonement for them, and it shall be forgiven them.

And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock : it is a sin offering for the congregation.

This represents the death of Christ for all men. The several stages of this sacrificial act are full of spiritual significance. The sacrifice was to be offered by the elders of Israel (iv : 15), and by the imposition of their hands upon the head of the victim. So Christ was officially delivered to death by the council of the elders of Israel, as a sacrifice for the entire nation. And Caiaphas, the high priest, was even inspired to announce to the people the necessity for this substitution. Then the bullock was slain, and its blood sprinkled seven times before the Lord, and before the veil (verses 16-17). This denotes the death of Christ and the offering of His life to God in place of our forfeited lives ; and the perfection of this offering as meeting His claim upon our lives. Next, the fat of the bullock was separated and offered to God as a pure sacrifice, implying that there was something in Christ which was directly presented to God, and had no connection with our sin ; that is, that in one aspect His death was an act of obedience to the Father, as well as in the other a vicarious offering for the guilty (verse 19). Then came the most impressive part of the service. The body of the bullock as an unclean thing was carried without the camp, and burned to ashes as something unfit for sacrifice, and only to be consumed. So Christ was borne without the camp, and crucified in ignominy as an accursed thing under the judgment of heaven, and the laws of earth, and literally made sin for us, who knew no

sin. Indeed, the word for offering in this passage, literally means sin. So for us the sinless One became as it were, a mass of sin, and an accursed thing (Heb. xiii: 12; II. Cor. v: 21).

3. For each individual, the sin offering must also be separately presented. It was not enough that it should have been offered by the whole congregation, but each one must separately present an offering for his sin.

When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God concerning things which should not be done, and is guilty;

Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord: it is a sin offering.

And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty;

Or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savor unto the Lord; and the priest shall make an atonement for him, and it shall be forgiven him.

And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

So it is not sufficient that Christ has died for the sins of the whole world, but each one of us must appropriate His sacrifice for our own sins. Two classes are here specified, namely: A ruler, verse 22, and one of the common people, verse 27. But with great emphasis it is shown that both must come in the very same way. There is no royal road to mercy. There is no difference, for "all have sinned and come short of the glory of God" (Rom. iii. 22-23). Both must first see their sin (verses 23-28). Then both must lay their hands on the head of the sin offering, and thus transfer their guilt to Him (verses 24-29). Both must receive atonement and forgiveness through the priest (verses 26-31). In both cases the sprinkling of the blood seven times is omitted, for that was done once for all in the one sacrifice on Calvary; and all that the individual needs to do to be partaker of the benefits of the sin offering, is to recognize his sin, transfer it to the victim, and appropriate his forgiveness and cleansing.

There are some most vivid and effective features in this offering, on which for a moment we should dwell.

It was the most realistic in its representation of

the hideousness of sin of all the Hebrew offerings. Standing before the worshipper was an innocent snow-white lamb, bowing its gentle head at his touch. His soul was stained with guilt and sin, but the lamb had done no wrong. And now he lays his hand on that gentle head, and confesses over it all his guilt. Instantly the sin is transferred to the substitute, and it becomes, as it were, a mass of blackness, loathsomeness and hideous wickedness. Its little life is stricken out as by the blow of vengeance. Its body, laid open a hideous mass of uncleanness and suffering, is dragged from the tabernacle as an offensive and unhallowed thing, and actually called by the very name of sin. It is treated as something unfit to remain for a moment longer in the presence of God or His people, and hastily borne outside the camp to the fires where the filth of the camp is consumed, and there it is hurled upon the flame and consumed to ashes as a spectacle of vengeance.

Transfer all this to the person of Jesus, and behold Him in the place of this suffering lamb, and we have some idea of what is involved in His being "made sin for us, who knew no sin." Standing in our place, the Lord laid upon Him the iniquity of us all, and immediately He became, as it were, a mass of inconceivable wickedness, and an accursed thing in the sight of earth and heaven. The judgments of God fell upon His head. The anathemas and insults of men were not too cruel for his deserving. He was treated as though He had committed every

abominable crime that man has ever committed, and as a thing unfit for either earth or heaven. He was nailed to the cross between the heavens and the earth, as a spectacle of shame and horror, until consumed by the fires of death and judgment. With Him our sin was also consumed forever. This is the meaning of the act of appropriating faith; as we lay our hand upon His innocent head, our sin passes over to His person, and is henceforth recognized as consumed and extinguished in the ashes of His dissolution. Our guilt, therefore, is declared to be put away and remembered no more, and our very sinfulness may be thus laid upon him, and our old man crucified with Him that the body of sin may be destroyed.

What a precious foundation this offering lays, not only for our perfect justification, but for our complete sanctification, and for our deliverance from all the power of evil.

The trespass offering, as we have already observed, was a modification of the sin offering, having reference rather to particular acts of transgression. The laws respecting it are given (Lev. v: 14-18; vi: 1-8). Many important lessons are involved in these prescriptions, with reference to the provision which Christ has made for our forgiveness and cleansing.

1. Ignorance is no excuse for sin (chap. v: 17). "Though he wist it not, yet is he guilty, and shall bear his iniquity." Ignorance may be an extenuation of sin, but God holds us responsible to know

His will as well as to do it. And his ignorance requires to be forgiven as well as his sin. "The priest shall make an atonement for him, concerning his ignorance."

2. Confession and restitution must be made, whether it be the sin against God or man, and the restitution must add a fifth part to the original amount. God's mercy is founded on righteousness and requires on the part of the transgressor a repentance which is thorough and practical, and proves its sincerity by its fruits. Many souls who are involved in spiritual darkness, will find the remedy in this divine requirement and no matter what it may cost, it is the only true way to obtain real and lasting peace and blessing (Lev. v: 16, chap. vi: 4, 5).

3. Having made confession and restitution, the sin offering must next be presented. This prefigures our appropriation of Christ's blood and righteousness as the ground of our forgiveness. It is added in connection with the sin offering that it is to be according to the priest's estimation, and not the sinner's (v: 14-vi: 6). This suggests that man's estimation of sin is sure to be wrong, and that God only can judge it, and provide a ransom of sufficient value to atone for it. We are to take God's estimate of it and not our own. And if we see it in His light, we shall feel that nothing less than the inestimable value of the Saviour's blood, can ever expiate its guilt (chap. vi: 2-5).

4. These requirements apply to two classes of trespasses, both those against God, and those against

our neighbor. The standard of sin is made very thorough and searching, and sin against our neighbor is recognized also as sin against the Lord.

The trespasses provided for in this offering included sins in the holy things of the Lord ; disobedience to any of the commandments of the Lord ; falsehood against our neighbor ; breach of trust ; violence ; the deceiving of our brother ; the withholding of that which has been found ; false swearing.

The offering presented in connection with this sacrifice was probably the same as the ordinary sin offering. In both these offerings the sacrifice might be either a bullock, a lamb, or a dove, according to the ability of the offerer, God's requirements being tenderly adjusted to the lot and circumstances of their social condition ; and teaching us that Christ's sacrifice is within the reach of every sinner, however lost and helpless.

SECTION II.—*The Peace Offering.*

The special significance of this sacrifice has reference to Christ in His offering of Himself to God as the ground of our peace and communion with the Father. The account of this offering is given in detail in the third chapter of Leviticus, and again with some additional particulars, in the sixth chapter, from the eleventh verse to the thirty-fourth.

And if his oblation be a sacrifice of peace offering, if he offer it of the herd, whether it be a male or female, he shall offer it without blemish before the Lord.

And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savor unto the Lord.

And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemish.

If he offer a lamb for his offering, then shall he offer it before the Lord.

And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards.

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

And if his offering be a goat, then he shall offer it before the Lord.

And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savor: all the fat is the Lord's.

It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.

If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

Besides the cakes, he shall offer for his offering leavened

bread with the sacrifice of thanksgiving of his peace offerings.

But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons, by a statute forever, from among the children of Israel.

1. The first part of this sacrifice was similar to the other offerings, comprising the selecting of an unblemished animal, the imposition of hands, the slaying of the sacrifice, and the sprinkling of the blood. All this was symbolical, and was intended to foreshadow the blood of Christ as the ground of our reconciliation to God, and our justification. "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you that were sometimes alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable and unreprouvable in His sight (Col. i: 20-22).

2. The special features of the peace offering are exceedingly beautiful and instructive. They were intended to express the idea of our communion with God, through the offering and intercession of the Lord Jesus Christ. They consisted chiefly of two

attractive symbolical acts ; the one expressing God's part in this divine fellowship ; the other, man's.

The whole figure is that of a feast at which two parties sit down together, namely : God and His accepted child, while the heavenly bread on which they both feed is the person of Jesus Christ Himself. First, God receives His portion. This was expressed by the offering of the fat and the inwards of the sacrifice exclusively to God. In harmony with this the Jews were prohibited under any circumstances from eating the fat, or drinking the blood of animals. The first was regarded as the Lord's and expressive of God's part in the sacrifice of Christ. And the second was the token of Christ's atoning life. The fat of the peace offering and the inwards, represented the innermost life and love of Jesus Christ, and that which was highest and divinest in Him ; all of which was offered in absolute devotion and perfect consecration to His Father.

There was much more in Christ's death than the atonement for men. Beyond all that it involved for us, there were elements in His sacrifice which supremely relate to God alone, and meet and satisfy His claims and His affection. In this sense Jesus Christ was the offering to God, as well as the sacrifice for man, and so became the very bread of God, as well as of the believing soul. Therefore when we come to God in communion, we bring to Him as set forth in this sacrifice the Lord Jesus Christ, as His part in the feast. Not only are we

accepted on the ground of His finished work, and perfect righteousness, but we offer afresh to God in active and living faith, and worship, His loveliness, and the sweet incense of His person and character. And if He be living in us, we offer to God not only the historical Christ, and the abstract embodiment of virtue and goodness, but His warm and living spirit, as the very life of our being, and the incense of our hearts, and are delightfully conscious that what we present to God is not our own love or devotion, but the spirit of Christ living and loving and springing within us. So we are unto God a sweet savor of Christ, and are accepted in the beloved.

This is God's portion in the feast of the peace offering. But this having been offered, we next receive our portion from His hand. This was also expressed in the ancient peace-offering by the portion of the sacrifice which was given to the priests as their part in the banquet. These priests represented all consecrated believers under the Gospel. After the priest had offered the fat, and the sacrifice, He also sat down to partake of the right shoulder, and the left breast of the lamb (chapter vii:32-34). The former prefigured the strength of the Lord Jesus Christ, which becomes the very life and strength of the consecrated heart, and on which we may sweetly feed, and thus put on His strength, and so "be strong in the Lord and in the power of His might."

The left breast signifies the love of Jesus. This

also becomes our life. All the tenderness of His affection; all the sweetness of His sympathy; all the intimacy of His friendship; all the blessedness of His care; all the power of His indwelling life and love, are thus made our own. Feeding upon His breast, not only do we enjoy His love to us in all its fulness, but we absorb and assimilate into our very being His own nature which is love; His spiritual life, His holy will, His devotion to God, His tenderness, His meekness and patience. This is the secret of holiness. This is true sanctification. Thus only can we love the Lord our God with all our heart and our neighbor as ourselves. Thus only can we love one another as He hath loved us. Thus only can we do all things through Christ which strengtheneth us. This is the feast to which He invites His people. "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me." This is the secret of His inner fellowship, which the men of Capernaum could not understand, and would not receive. "I am the living bread which came down from heaven. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and as I live by the Father, even so he that eateth me, shall live by me."

There were minute features in this beautiful offering, which shed still fuller light on these profound lessons. The flesh of the peace offering was to be eaten the same day that it was offered (vii: 15);

teaching us that there can be no stale experience in a true Christian life, but our fellowship with Christ must be continually renewed, and we must abide in him by living faith, moment by moment, and not live on old memories and experiences.

The peace offering also was always made by fire. And so the Holy Ghost alone, can quicken and make real our communion with Christ and our participation in His life.

There was one singular provision in connection with this sacrifice, permitting the offering of leavened bread in connection with the thanksgiving oblation (chap. vii: 13). Unleavened cakes mingled with oil were first to be offered, and then leavened cakes were mingled with them. When we remember that leaven was the type of sin, it looks very strange that such an expiation should be permitted. But it seems to imply that even the soul that is not yet fully sanctified, may enjoy this communion with Christ. At the same time it gives no tolerance to known or indulged sin. For it is expressly provided in the twentieth verse of the same chapter, that the soul that eateth of the flesh of the sacrifice of peace offerings, in uncleanness, "even that soul shall be cut off from his people." It would seem to show that even a soul not yet freed from the leaven of natural corruption, may come into the sanctuary, and offer to God the perfect sacrifice of Christ, and feed upon it, notwithstanding his own unworthiness, provided that all known sin has been acknowledged, and renounced, and his uncleanness

laid over upon the sin offering, and renounced in his repentance, and renewed obedience.

SECTION III.—*The Meat Offering.*

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour ; and he shall pour oil upon it, and put frankincense thereon.

And he shall bring it to Aaron's sons the priests : and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof ; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savor unto the Lord :

And the remnant of the meat offering shall be Aaron's and his sons' : it is a thing most holy of the offerings of the Lord made by fire.

And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

Thou shalt part it in pieces, and pour oil thereon : it is a meat offering.

And if thy oblation be a meat offering baken in the frying-pan, it shall be made of fine flour with oil.

And thou shalt bring the meat offering that is made of these things unto the Lord : and when it is presented unto the priest, he shall bring it unto the altar.

And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar : it is an offering made by fire, of a sweet savor unto the Lord.

And that which is left of the meat offering shall be Aaron's and his sons' : it is a thing most holy of the offerings of the Lord made by fire.

No meat offering, which ye shall bring unto the Lord, shall be made with leaven : for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

As for the oblation of the firstfruits, ye shall offer them unto the Lord : but they shall not be burnt on the altar for a sweet savor.

And every oblation of thy meat offerings shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering : with all thine offerings thou shalt offer salt.

And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

And thou shalt put oil upon it, and lay frankincense thereon : it is a meat offering.

And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof : it is an offering made by fire unto the Lord.

This is described in the second chapter of Leviticus. It signifies Christ in His perfect human life, as the satisfaction of His Father, and the supply of His people's needs.

It was a bloodless offering, but after the institution of the peace offering, it was usually connected with that offering, showing us that the life of Christ is not to be separated from His death, but becomes our true bread, as it is connected with His atonement, His mere teaching and example, requiring the addition of His blood, to form the perfect supply of our spiritual need (see chap. vii : 12).

1. The meat offering consisted of fine flour, typical of Christ's perfect humanity (Lev. ii : 4, Peter I. ii : 22). There was something exquisitely and infinitely perfect about Christ's whole person. Every fiber of His being was fine, and infinitely sensitive to suffering, joy, and every touch of His Father's will.

2. The fine flour of the meat offering was mingled with oil, which was typical of the Holy Spirit's union with Christ, both in His birth, His baptism, and His entire ministry (Luke i : 35, iii : 22, iv : 1).

3. The meat offering consisted also of frankincense, which was typical of the intense devotion of Christ's heart to the glory of His Father, and of the sweetness and love which ever characterized His spirit (John viii : 27, Eph. v : 2).

4. The meat offering was accompanied by unleavened cakes, the absence of leaven implying the perfect purity of Christ's character and life (Heb. vii : 26, Cor. I. v : 7).

5. The absence of honey in the meat offering strikingly expresses the freedom of His spirit from all mere human sweetness, whether of sentiment, passion, self-indulgence, or earthliness of any sort; the sickly sweet which many persons mistake for spiritual loveliness, and which belongs to much which is merely earthly and human (chap. ii : 2, John ii : 4, Luke ix : 59, Mark iii : 35, Matt. xii : 50).

6. The meat offering was mingled with salt (Lev. i : 13). This is expressive of that quality in Christ's character which may be best expressed, perhaps, by the term wholesome, the intense practical wisdom and sense of His whole character, which kept Him from committing Himself to any man, from ever being weak or foolish, or in any way betraying Himself to His enemies. The same quality is expressed by the Apostle in His counsel to us. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man."

7. The meat offering was offered with fire, perhaps suggesting Christ's suffering life, and also the quickening influences of the Holy Spirit.

8. The meat offering was first presented to God, and then partaken of by the worshipper. So Christ's life was God's bread, and thus becomes also ours, as we have already seen in the deeper teaching of the peace offering. This entire offering thus represented the beauty and purity of Christ's life as the sanctification of God, the strength of our life, and

in conjunction with the peace offering, the supply of our spiritual need.

SECTION IV.—*The Burnt Offering.*

And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

If his offering be a burnt sacrifice of the herd, let him offer a male without blemish : he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

And he shall put his hand upon the head of the burnt offering ; and it shall be accepted for him to make atonement for him.

And he shall kill the bullock before the Lord : and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

And he shall flay the burnt offering, and cut it into his pieces.

And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire :

And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar :

But his inwards and his legs shall he wash in water : and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord.

This was the crowning sacrifice of the Levitical economy, and expresses the highest elements in the offering of the Lord Jesus Christ. It is described at length in the first chapter of Leviticus. Its highest import was to express and prefigure Christ's spotless, sufficient, and complete self-sacrifice to God. It proceeded on the assumption that the sin had already been expiated by the sin offering, and hence an entire sacrifice was laid upon the altar, and consumed to ashes as a sweet savor, every part acceptable to Jehovah, to whom it was wholly dedicated. It was thus an offering to God, rather than for man. The

very name used to describe it, literally means "to ascend," suggesting this thought of entire dedication to Jehovah. It becomes, therefore, a type of Christ offering Himself to the Father in our stead, and then offered by us as the ground of our acceptance, and the spirit of our consecration.

1. It must be without blemish (chap. i : 3). The very essence of Christ's sacrifice for us involved the condition of His absolute sinlessness. Presenting Him to God we know that our offering must be accepted, and that the Father will say, "In him I am well pleased."

2. It must be willingly given. So He came crying, "Lo, I come, I delight to do thy will, O God." "I lay down my life of myself, and no man taketh it from me." When they came to arrest Him, He showed by His miraculous power in prostrating the officers by a look, that He might easily have escaped had He wished ; but He offered Himself to die in our stead, a willing sacrifice.

3. It was slain before the Lord (chap. i : 5). So Christ yielded up His life, not only in the sight of men, but before the Lord. "It pleased the Lord to bruise him ; he hath put him to grief." "When thou shalt make his soul an offering of sin."

Like Abraham's sacrifice of his son, so the Father was the chief actor in the scene, and also the chief witness. And He looked upon that bleeding cross and dying victim, and He knew that there was nothing withheld.

4. The blood was sprinkled round about the altar.

This expresses the presenting of Christ's life, of which the blood was ever the symbol, as a ransom for sinful men, whose lives had been forfeited because of sin, and have been redeemed by the precious blood of Christ (verse 5).

5. The sacrifice was next flayed, and cut into pieces, and thus exposed in every part, naked and open for inspection in every particular. This was intended to show that Christ's life was fully disclosed to the keenest inspection of His Father's eye, and offered to God in all the minute details of His being, His consecration extending to every thought, every moment, and every issue of His existence. His whole life was a burnt offering, and in His death every detail was wholly consecrated and held upon the altar until the sacrifice was complete. This is the reason why the last sufferings of our Lord are so fully described, and why the scene of agony was so protracted and minute. It was the cutting of the burnt offering into its innumerable pieces, and the presenting of each in detail, until there was nothing that could be added to the cup of pain, and the sacrifice of love.

6. The burnt offering was next laid upon the altar, over the wood and the fire, and wholly burnt to ashes. This was fulfilled in the consuming fire of Christ's suffering, both in life and death, under the hand of God, and in the ascending flames of His own entire self-sacrifice and love. The entire burnt offering was consumed on the altar, and so Christ was wholly given to God. All His life was offered,

and every drop of his blood shed through the spear wound in His side. It is the completeness of the offering that makes it a perfect type of our consecration.

7. The burnt offering was to be continually kept upon the altar (Lev. vi: 9-13). So Christ's sacrifice was as unceasing as His life. Indeed, it has not ceased, in the sense of His entire consecration, even with His death.

8. Christ's offering thus wholly made was perfectly accepted by the Father, and is called an offering and sacrifice of a sweet-smelling savor. The whole idea of the burnt offering is that of sweetness and acceptance. There is not any odor of sin about it, but it breathes the very incense of sweetness and love; and God delights in it and requires that its fragrant breath shall continually ascend before Him. So the Lord Jesus Christ has fully satisfied all the claims of the law, and all the expectations of the Father. For ages, God had been looking down in vain to find in the human race one in whom He could completely delight. "I sought for a man," He says, "but I found none." At length His heart rested on His Beloved Son. In Him He found, for the first time, one of whom He could say, "In Him I am well pleased," and for His sake He has loved and accepted sinful man ever since.

It is most important that we should recognize God's rights and claims in the work of redemption, as well as the necessities of lost men. Even if no

mortal should ever be saved, God was entitled to obedience and love from the world which He had created at such cost. And even if Christ's life and death had never brought a soul to heaven, it has at least satisfied the claims of Heaven upon the human family, and honored the character and law of God.

9. One of the most vital acts in the sacrifice of the burnt offering was the imposition of hands on the part of the worshipper (verse 4), by which he identified himself with the sacrifice and so became accepted in its acceptance. This is a figure of the act of appropriating faith by which we accept the Lord Jesus Christ as our righteousness, and present Him to God as the ground of our acceptance, and so are made accepted in Him even as He is accepted.

10. This beautiful offering not only typifies the sacrifice of Christ, but also becomes the pattern of our true consecration to God. From each of us God rightly claims, in the light of His most searching presence, a willing and holy surrender and dedication of our entire being, and the fulness of every detail of our life. Like Him, too, our whole life should be a continual ascending flame of love and service on His holy altar, so that the Father can say of us as of Him: "My beloved child, in whom I am well pleased."

The only way in which we can ever make this offering is by receiving the Lord Jesus Christ into our very life and being, and becoming so identified with Him that we can continually present Him in our heart of hearts as the very life of our life. This

was what He Himself meant when He said : “ For their sakes I consecrate myself, that they also may be truly consecrated.” It is only as He thus lives in us that we can be truly consecrated, and that God can ever take pleasure in us.

Let us hear the divine call afresh in this beautiful type : “ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” And in order that we may fulfill this consecration, let us receive Him who has already fulfilled it as our indwelling life and righteousness ; and then we shall give back to God that which is but His own, and which He has already accepted in the person of His beloved Son

CHAPTER II.

THE PRIESTHOOD.

(*Lev. chap. viii. to x. inclusive.*)

The functions and garments of the high priest have been already described in the Book of Exodus. The scripture above referred to gives us an account of the consecration of the high priest, and also of his sons.

SECTION I.—*Aaron and his Sons.*

Aaron represents the Lord Jesus Christ as our Great High Priest. In this office He has no successor, and in the specific functions of His high-priesthood none of His people, of course, can participate.

The sons of Aaron, however, represented the priesthood of all believers, who are called by the Apostle in Hebrews a house—that is, the priestly house of Christ (Heb. iii: 6; I. Peter ii: 9; Rev. i: 6). There is no special priesthood now in the New Testament Church. We are called to enter into the holiest by the blood of Jesus, and to minister in the most intimate fellowship and the most exalted service at His altar.

In all except the special functions of a high priest, Aaron's sons shared his separation and consecration,

as we also are made partakers of Christ in the fullness of His grace and glory.

SECTION II.—*The Consecration of Aaron and his Sons.*

1. This act is accompanied by the offering of all the sacrifices of the Levitical service.

And the Lord spake unto Moses, saying,

Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread ;

And gather thou all the congregation together unto the door of the tabernacle of the congregation.

And Moses did as the Lord commanded him ; and the assembly was gathered together unto the door of the tabernacle of the congregation.

The sin offering, the burnt offering, the meat offering and the peace offering are all included in the holocaust of this impressive ritual, implying that the priesthood of Christ in our behalf is connected with His perfect sacrifice and the completion of His redeeming work.

2. Aaron himself is first robed with his special garments.

And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

And he put the breastplate upon him : also he put in the breastplate the Urim and the Thummim.

And he put the mitre upon his head ; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown ; as the Lord commanded Moses.

And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot to sanctify them.

And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

This was the type of Christ's being set apart to His Messianic work; and then He was anointed with holy oil, alone in the first instance, as the figure of Christ's baptism by the Holy Ghost, when He began His public ministry and officially assumed His priestly work.

3. The sons of Aaron are next separated and robed.

And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

They were robed, not with the same garments as the high priest, but with their simpler vestments of pure white linen; but they were not anointed at this stage. This represents the calling of Christ's disciples prior to His death and resurrection, and to the outpouring of the Holy Ghost on the day of Pentecost. They, too, were separated to be priests unto God, and clothed with the garments of their divine calling and their special character, but their full baptism from on high did not come until after His sacrifice was complete.

So, likewise, in Christian life there is often an interval between our conversion and our entire consecration.

The garments of Aaron's sons were threefold, namely: their coats represented our Christian character, their girdles were expressive of service, and their bonnets or head coverings suggested the consecration of our intellects to Christ, and the laying of our thoughts in captivity at His feet.

4. Next follow the sin offering and the burnt offering.

And he brought the bullock for the sin offering : and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

And he slew it : and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp ; as the Lord commanded Moses.

And he brought the ram for the burnt offering : and Aaron and his sons laid their hands upon the head of the ram.

And he killed it ; and Moses sprinkled the blood upon the altar round about.

And he cut the ram into pieces ; and Moses burnt the head, and the pieces, and the fat.

And he washed the inwards and the legs in water ; and Moses burnt the whole ram upon the altar : it was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord ; as the Lord commanded Moses.

This represents the two great aspects of Christ's sacrifice, as the expiation of our guilt and the ground of our acceptance and justification through the atoning death of the Lord Jesus Christ. All this followed in beautiful order in the development of Christ's actual work in the three stages so clearly indicated up to this point, namely : Christ's baptism and consecration to His work, the calling of His disciples, and the offering of His great sacrifice.

5. Next comes the ram of consecration, and the application of its blood to Aaron and his sons.

And he washed the inwards and the legs in water ; and Moses burnt the whole ram upon the altar : it was a burnt sacrifice for a sweet savor, and an offering made by fire unto the Lord ; as the Lord commanded Moses.

And he brought the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram.

And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder.

It was sprinkled upon the right ear, the right thumb and the right toe, both of Aaron and his sons, to intimate and prefigure the blood of Jesus Christ becoming the price of our redemption, and purchasing us and setting us apart as God's peculiar property in an entire consecration. The application of the blood to Aaron first implies the dedication of Christ's resurrection life to the Father and to the work of redemption. This blood represented not only His death, but also His life; not only the life given for man, but the life taken again and given anew to God and His people. It was in this consecration that He Himself said just before His death and resurrection, "For their sakes I consecrate myself, that they also may be truly consecrated." And it is this of which the Apostle speaks, "Both he that sanctifieth and they who are sanctified are all of one."

Christ's life in Heaven is as fully consecrated as ours is required to be on the earth. Therefore His right ear is sprinkled with the blood; and so He hears with consecrated ears our every cry of need and the Father's slightest wish. His right hand is ever held at the service of His people, and His feet are dedicated as fully as when He walked

through the fields and villages of Galilee to the finishing of His mighty work.

The blood of redemption was next applied to the ear and hand and the foot of each of the sons of Aaron, implying our participation in the consecration of Christ and the redemption of all our powers for His service and glory. The blood not only expresses the idea of redemption, but also of resurrection life. In the Book of Leviticus the blood is always the life, and the application of the blood to the members of the body suggests at once their purchase, and also their quickening life.

6. This was followed by the wave offering.

And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder :

And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord.

And Moses took them from off their hands, and burnt them on the altar upon the burnt offering : they were consecrations for a sweet savor : it is an offering made by fire unto the Lord.

And Moses took the breast, and waved it for a wave offering before the Lord : for of the ram of consecration it was Moses' part ; as the Lord commanded Moses.

It was a beautiful ceremony, in which the priest took in his hands the offering of bread and oil with the fat of the sacrifice, and waved them before the Lord for a sweet savor, in token of the yielding up unto God in acceptable service of all that was involved in these gifts. It was fulfilled in Christ's presenting His complete offering to the Father in the heavenly places, and our yielding our members and all the fulness of Jesus Christ in us in conse-

crated service unto God. It stands as an object lesson of offered service.

7. This was next followed by the anointing of Aaron and his sons with oil mingled with blood from the altar.

And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.

Now for the first time the sons of Aaron partake of the anointing. In the previous ceremony Aaron only was included, but now he shares it with his house.

This is a beautiful picture of the outpouring of the Holy Ghost which followed the complete sacrifice of Christ.

The baptism came first upon Jesus Himself, our ascended High Priest, and then from Him upon His church and people. The Apostle expresses it in these beautiful words in the Acts of the Apostles (ii : 33) : " Having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

The anointing which came upon Aaron's sons was mingled with the blood. And so the Holy Ghost comes upon us, the priests of God, as the spirit of Christ and of Christ's resurrection life; and in exact correspondence with this idea He is called in Romans viii : 2, " The Spirit of life in Christ Jesus." This is the exact meaning of the oil and the blood—

the Holy Ghost bringing to us the life of Jesus Himself (Lev. viii : 30).

This anointing came not only upon the persons of Aaron's sons, but upon their garments. These represent our Christian graces, and teach us that they must ever spring from the life of our Lord and the abiding presence of the Holy Ghost.

8. All this is followed by what seems a combination of the meat offering and the peace offering (viii: 32, 32). It was the priestly feast upon the flesh of the offerings and the bread of the meat offering, and vividly sets forth our participation in the life and strength of the Lord Jesus Christ, and the divine provision for our spiritual nourishment when we are engaged in His priestly service. Not only does God call His people to minister at His altar, but He also feeds them upon the very richest gifts of that altar, and makes them to be abundantly satisfied with the fatness of His house and to drink of the rivers of His pleasures.

9. The chapter closes with the most significant of all the symbols of His service.

And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

And that which remaineth of the flesh and of the bread shall ye burn with fire.

And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end : for seven days shall he consecrate you.

As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not : for so I am commanded.

So Aaron and his sons did all things which the Lord commanded by the hand of Moses.

This was the dwelling of the priests for seven days with Aaron within the tabernacle until their consecration was complete. These seven days represent, of course, the idea of completeness, and typify the entire period of our Christian life, during which we, too, are to abide in the secret place of the Most High, and dwell in the tabernacle with our Great High Priest in unceasing fellowship and unbroken consecration.

10. The crowning act of the whole service of consecration.

And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel ;

And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering ; and a calf and a lamb, both of the first year, without blemish, for a burnt offering ;

Also a bullock and a ram for peace offerings, to sacrifice before the Lord ; and a meat offering mingled with oil : for to-day the Lord will appear unto you.

And they brought that which Moses commanded before the tabernacle of the congregation : and all the congregation drew near and stood before the Lord.

And Aaron lifted up his hand toward the people, and blessed them ; and came down from offering of the sin offering, and the burnt offering, and peace offerings.

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people : and the glory of the Lord appeared unto all the people.

And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat : which when all the people saw, they shouted, and fell on their faces.

It came upon the eighth day, when Aaron and his sons, after renewing the sacrifices in all their fulness, came forth from the tabernacle, and with uplifted hands the high priest blessed the people, and the glory of the Lord suddenly appeared to all the

congregation amid the shouts and prostrations of the assembly (chap. ix. 1-24). This has been correctly applied, we have no doubt, to the coming day when our priestly ministry shall end, and our Great High Priest shall come forth from the right hand of the Father and be revealed amid the glories of the advent to the wondering gaze of His people ; and all that was meant in that ancient benediction which closed this scene shall be realized in the ages of blessing which are to crown the millennial world. Then shall these words be literally fulfilled in the happiness of a sinless and tearless earth. "The Lord bless thee and keep thee ; the Lord make His face shine upon thee and be gracious unto thee ; the Lord lift up His countenance upon thee and give thee peace."

This is implied symbolically in the eighth day, which represents the benediction of a new week. This is a new dispensation. It is also suggested by the reference to Aaron's coming down from offering the sin offering, the burnt offering, and the peace offering, and the appearing of the glory of the Lord, and the fiery tokens of His majestic presence. This word, "appear," is constantly used to denote His second coming. It is beautifully linked in the ninth chapter of Hebrews, verses 20-26, with the three aspects of His redeeming work to which this entire section refers: "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." That was His first appearing. "For Christ has entered into heaven itself, now to appear

in the presence of God for us." That is His present ministry, represented by the abiding of the priests for seven days in the tabernacle. "Unto them that look for Him shall He appear the second time without sin unto salvation." That is the third appearing, toward which the ceremonies of the eighth day in the Levitical anointing service so significantly looked forward.

SECTION III.—*Warnings and Judgments against False Priesthood and Strange Fire.*

The consecration of the true priesthood is followed immediately by the awful example of Nadab and Abihu, significantly intended, no doubt, to show the contrast between the false and the true priesthood, and to foreshadow the counterfeits which the enemy would try to substitute, and their inevitable rejection and punishment. The sin of the two sons of Aaron seems to have arisen partly from a sudden temptation to indulgence in strong drink, because it is immediately followed in the eighth verse by the most rigid warnings with regard to the use of wines on the part of those who come near in the service of the tabernacle. It is further represented as an act of disobedience in that they offered incense and strange fire which he commanded them not. It represents the methods of approach to God by any other way than that which He has prescribed and appointed. The application of the warning is as various as the different forms of false religion and worship which Satan has palmed off upon his deluded followers.

These include all the forms of mere natural religion : the offerings of idolatry and self-righteousness, and their vain attempts to satisfy the claims of a holy God by man's works ; worship without the Holy Ghost, the only true fire ; worship without the recognition of Christ and His death and intercession as the ground of our acceptance ; the fire of mere intellectual sacrifice, or æsthetic culture ; worship which consists in religious sentiment, fine art, musical ecstasies, emotional feeling, unhallowed, unsanctified motives, and all except that which springs from the spirit of Christ, and is identified with His name, life and glory.

The judgment which fell upon the false worshippers in this case foreshadows the consuming fire which must destroy every unholy thing that presumes to intrude into the presence of God. It may not always break out in judgment here, but the day cometh surely "that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be as stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In the closing verses of the chapter there seems to be a hint that this fearful warning might lead the priests to the extreme of undue fear, and it may have been from this cause that they omitted to eat the sacrifice of the sin offering in the holy place, according to the divine provision. Perhaps the terrors of that awful manifestation had made them afraid to venture even upon their rights and privi-

leges. Moses sharply reproves them for it, and commands them to guard against repeating the neglect. So while we serve with reverence and godly fear, and while He still is a consuming fire, we must not hesitate, also, to come boldly to the throne of grace, and enter into all the fulness of our redemption rights and privileges.

CHAPTER III.

THE ORDINANCES OF CLEANSING.

(*Lev. chaps. xi. to xv. inclusive.*)

Let us not fail to notice the beautiful order in the successive developments of this wonderful book of gospel teaching. First, as the best of all, we have the offerings, unfolding the perfect sacrifice of Christ as the ground of our access to God. Next we have the priesthood, which prefigures the way of access through the person and intercession of the Lord Jesus Christ, and our priesthood in Him. And now we have in this third section the condition of access, namely : our cleansing from sin and defilement. This is set forth in a number of ceremonial provisions with regard to uncleanness, culminating in the most significant of all these ordinances, namely : that respecting the leper.

SECTION I.—*Clean and Unclean Animals.*

And the Lord spake unto Moses and to Aaron, saying unto them,

Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth.

Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof : as the camel, because he cheweth the cud, but divideth not the hoof ; he is unclean unto you.

And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you.

Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you.

These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

These various distinctions are specified in the eleventh chapter of Leviticus. While they were, no doubt, to a great extent, purely ceremonial, and may seem to us somewhat obsolete and no longer binding, yet they are intended as simple object lessons to lead the thoughts and consciences of the people, step by step, to the conception of the moral differences between right and wrong. God was teaching His people as we would teach a little child, or an irrational animal, first by symbols, and then afterwards by deeper moral intuitions and convictions. The fact that certain animals were permitted, and certain animals prohibited, as articles of food, would prepare their minds for the more important prohibitions respecting their deeper spiritual life.

SECTION II.—*Uncleanness in Connection with Birth.*

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, If a woman have conceived seed, and borne a man child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

And in the eighth day the flesh of his foreskin shall be circumcised.

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

Who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female.

And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

The twelfth chapter is devoted to this subject. It is not necessary to explain in detail the various provisions for the cleansing of the young mother from the defilement contracted through the birth of her offspring. These ordinances received a beautiful illustration in the rites of purification connected with the birth of our Lord Himself; and the offering of the turtle dove and the two young pigeons at the hands of His humble mother was not deemed unworthy of being fully chronicled in the story of His life.

In these ordinances also there was a certain symbolical allusion to great spiritual and moral conceptions; perhaps the idea lying back of all was the

radical depravity of human nature, and the transmission and taint of sin by the very law of heredity. Was not this what David meant when he cried, "Behold I was shapen in iniquity, and in sin did my mother conceive me"?

SECTION III.—*Leprosy of Person.*

(*Chap. xiii: 1-46.*)

And the Lord spake unto Moses and Aaron, saying,
When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper than the skin of his flesh, it is a plague of leprosy: and the priest shall look on him, and pronounce him unclean, etc.

This was the special type of sin as separating us from God and the companionship of the holy, and marking its traces even in our physical diseases and infirmities. It was the most realistic type of sin and its inherent consequences in the Old Testament.

1. It was incurable by human means, and so a type of the malignity and hopelessness of sin.

2. It excluded from the presence of God, and the fellowship of His people. The victim dwelt apart, and no man dared to touch his contaminating person. So sin inevitably separates the soul from the presence of God, and from the good and holy; and even in Heaven itself the unsanctified heart would be more intolerably wretched and isolated than in the depths of the abyss of woe.

3. It was a constantly increasing sore, gradually

spreading from joint to joint, and limb to limb, until the whole body became a putrefying mass and a living death. So sin is never stationary. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And there will be an eternal progression in the ages of the future, more terrific even than the developments which we have seen on earth.

4. It suggested the connection between the sin and its physical consequences. It was the outward mark of the inward plague. Therefore it becomes peculiarly expressive of the meaning of disease in the economy of God's moral government, not as the token of special degradation for special failure, but in general as the effect of sin, and the mark upon our body of our fallen state, and our separation from the perfect life of God and holiness. Consequently the healing of disease was always associated with spiritual cleansing and quickening in the ministry of Christ; and this has ever been the first principle in the scriptural experience of divine healing.

5. Leprosy was a disease involving unspeakable wretchedness, shame and misery, and looked forward to a future of hopeless despair. The very Hebrew word for leprosy means "the stroke or wound of God." So sin involves more than we have yet seen of its fearful possibilities and issues, for it shall yet pass under the final judgment of a righteous God, and be banished to its own place without alleviation or limitation of its fearful virulence and avenging.

SECTION IV.—*The Cleansing of the Leper.*

1. The inspection and discrimination of the victim.

And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh;

Then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

He must be brought to the priest, who alone could pass judgment upon the case. So Christ alone can be the true judge of sin. If the plague was working secretly or in spots, the leper was pronounced unclean. But if the plague was exposed and the leprosy covered all his person, it was a singular provision of the Mosaic law that he might be pronounced clean. This was designed to teach us that conviction and confession of sin bring immediate forgiveness, but if they are hidden they involve inevitable condemnation. The moment the publican cries, "God be merciful to me a sinner," the Saviour declares this man went down to his house justified. The moment Job exclaims, "I abhor myself," the Lord pronounces him righteous. "Only acknowledge thine iniquity," He cries, "stand like the ancient leper who was required to cry, 'Unclean, unclean'" (Lev. xiii:45), and "the blood of Jesus Christ will cleanse from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

2. The leper must be brought unto the priest.

And the Lord spake unto Moses, saying,

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

He perhaps was not able to go without help, perhaps would not have gone if he had not been kindly led. So God brings us to Himself, sometimes directly, as He called Philip and Saul, by His Holy Spirit and His sovereign grace, and sometimes through the instrumentality of Christian friends (Lev. xiv : 2).

3. The priest next goes out to meet the leper without the camp.

And the priest shall go forth out of the camp ; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper.

What a lovely picture of the Saviour as He stoops to the sinner's lowest level and meets him on his own plane of unworthiness and helplessness. So we read in the gospels that Jesus put forth His hand and touched the shrinking leper, and said, "I will: be thou clean" (Mark i : 41). We have a Great High Priest "who can have compassion on the ignorant, and on them that are out of the way ; for that He Himself also is compassed with infirmity" (Hebrews v : 2). No man need say in his heart, "Who shall ascend into Heaven to bring Christ down from above, or who shall descend into the deep to bring Christ up from the dead?" for the word is nigh unto every man, and salvation lieth at the door. We do not need to work ourselves up to a point of special consecration or feeling in order to receive the divine blessing ; we have only to turn to God where we are and put ourselves at once into His all-sufficient hands. He sees the first movement of our hearts towards Him, and comes to meet

us. When he was yet a great way off, his father saw him and ran to meet even the prodigal child. So the Saviour is already moving towards the sinner with all the tenderness of His welcoming love. "The Son of man is come to seek and to save that which was lost."

4. The next step in the cleansing of the leper was the selection of two birds, one of which was sacrificed and the other sprinkled with his blood and set free in the open field, as a type of the twofold fact of Christ's death and resurrection.

Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop :

And the priest shall command that one of the birds be killed in an earthen vessel over running water.

As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water :

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

The slain bird set forth His crucifixion, and the loosed one His Resurrection. This is the basis of every sinner's cleansing. "The blood of Jesus Christ cleanseth us from all sin"; and His blood means His life shed for us, and imparted to us. These two birds also imply our death and resurrection with Christ. The first prefigures our old life yielded up to Christ ; the second, our new life springing forth into freedom, emancipated from the power and the penalty of sin, and soaring and singing in the light of heaven.

5. The next stage is the actual working out of all this in the leper's experience.

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean : and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

First his person and his garments must be completely washed, denoting the putting off of all the filthiness of the flesh, both in his nature and in his deeds. This was followed by the shaving of his entire body, even to the hairs and the eyebrows. Everything that could be a figure of the old life was cut off and laid aside in entire self-renunciation (chap. xiv: 8).

And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

6. The next act is full of beautiful significance. It is the thought already expressed in the consecration of the priest ; his right ear, hand and foot were touched with the blood of the sacrifice as a symbol of their complete redemption and dedication to God. The ear represents our receptive faculties, the hand our active faculties and powers, and the foot our habits and walk. All these are thus redeemed and consecrated by the recognition of Christ's death for us, and the communication of his life to us.

7. The final act in this beautiful ceremony was the baptism of these same three members with the holy oil of anointing.

And the priest shall take some of the log of oil, and pour it into the palm of his own left hand :

And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord :

And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering :

And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed : and the priest shall make an atonement for him before the Lord.

This was significant of the Holy Ghost, by whom we become possessed when we have made the consecration already described. The spirit of God now takes possession of our ears, our hands and our feet, and controls and endues them with His abiding presence and power. Then the rest of the oil was poured upon the leper's head, implying that even after the Holy Spirit has fully possessed us there is an infinite reserve still awaiting us, and that all His immeasurable fulness also belongs to us. How much the rest of the oil means, only eternity can show. Poured on the head, of course it overflowed to the rest of the body. Perhaps it implied that the sinner's head needed a fuller baptism than any other part of his being, to keep his own reasoning suppressed and his busy brain pervaded and possessed only by the Holy Ghost.

SECTION V.—*Leprosy of Garments.*

The garment also that the plague of leprosy is in, whether it be a woolen garment, or a linen garment ;

Whether it be in the warp, or woof, of linen, or of woolen ; whether in a skin, or in anything made of skin ;

And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in anything of skin ; it is a plague of leprosy, and shall be shewed unto the priest :

And the priest shall look upon the plague, and shut up it that hath the plague seven days :

And he shall look on the plague on the seventh day ; if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin ; the plague is a fretting leprosy ; it is unclean.

He shall therefore burn that garment, whether warp or woof, in woolen or in linen, or anything of skin, wherein the plague is : for it is a fretting leprosy : it shall be burnt in the fire.

And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in anything of skin ;

Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more :

And the priest shall look on the plague, after that it is washed : and, behold, if the plague had not changed his color, and the plague be not spread, it is unclean ; thou shalt burn it in the fire ; it is fret inward, whether it be bare within or without.

And if the priest look, and, behold, the plague be somewhat dark after the washing of it ; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof :

And if it appear still in the garment, either in the warp, or in the woof, or in anything of skin ; it is a spreading plague : thou shalt burn that wherein the plague is with fire.

And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

This is the law of the plague of leprosy in a garment of woolen or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

As leprosy of person refers to the depravity of our nature and personality, leprosy of garments has respect to the sinfulness of our acts and habits of life. Clothing, in the Old Testament, is the figure of the conduct and conversation of a man. The word habit, itself, originally meant a robe. It still describes a kind of costume, and by figurative application, also, the course of one's life. Not only are we intrinsically depraved, but the whole course of our life has been sinful. Referring to both these facts, the prophet with intense vividness declares, " We are all as an unclean thing, and all our righteousnesses are as filthy rags."

The only remedy for leprosy of garments was to wash them, and, if this failed, to burn them altogether. There are some habits of life which are

not essentially evil, but which can be cleansed and truly consecrated ; there are others, however, which can only be wholly renounced and destroyed. No one but the priest could detect the degree of the plague or apply the true remedy ; so the Lord Jesus Christ alone can cleanse our ways, as well as purify our hearts.

SECTION VI.—*Leprosy of House.*

When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession ;

And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house :

Then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean : and afterward the priest shall go in to see the house :

And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall ;

Then the priest shall go out of the house to the door of the house, and shut up the house seven days :

And the priest shall come again the seventh day, and shall look : and, behold, if the plague be spread in the walls of the house ;

Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city :

And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place :

And they shall take other stones, and put them in the place of those stones ; and he shall take other mortar, and shall plaster the house.

And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered ;

Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house : it is unclean.

And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house ; and he shall carry them forth out of the city into an unclean place.

Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

And he that lieth in the house shall wash his clothes ; and he that eateth in the house shall wash his clothes.

And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

And he shall kill the one of the birds in an earthen vessel over running water

And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

The house represents the church of God, and the teaching is that even Christ's own spiritual temple needs to be guarded from the taint of sin. How true this is will be quickly seen if we but remember the sad and solemn story of the Christian centuries. How quickly the eyes of the Great High Priest detected, even in the seven churches of Asia, already the taint of awful leprosy; and how soon it spread until Christendom was a corrupt mass of spiritual loathsomeness and disease.

The remedy was to be adapted to the degree of the contamination. In some cases it might be cleansed without the destruction of the house, but where it had spread into the very walls and timbers, the building must be torn down and carried away bodily and destroyed. So in the church of God there are evils which are only superficial and confined to the few, and may be healed by faithful discipline; but there are others which become intrinsic and essential, and for which God's only

remedy is the dissolution of the very system which bears His name by unhallowed claim. Hence He says of some of the Apostolic churches, "I will remove thy candlestick out of his place except thou repent." And of others, "I will spue thee out of my mouth." While of the great ecclesiastical system which has become an apostasy and an anti-Christ, He declares that "the Lord will consume it with the breath of His mouth, and destroy it with the brightness of His appearing."

SECTION VII.—*Personal Uncleaness of the Flesh.*

And the Lord spake unto Moses and to Aaron, saying.

Speak unto the children of Israel, and say unto them, When any man hath a running issue out of his flesh, because of his issue he is unclean.

And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even.

And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.

And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

And the priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make an atonement for her before the Lord for the issue of her uncleanness.

Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.

This chapter refers to a number of personal and physical defilements, all of which refer to the necessity of our bodies being sanctified, and preserved in sacredness and purity in all their members, as the temples of God and the instruments of His service.

CHAPTER IV.

THE DAY OF ATONEMENT, OR COMPLETE RECONCILIATION.

(*Lev., chap. xvi. and xvii.*)

These chapters stand in the center of the book of Leviticus and are expressive, above all other ceremonial rites, of the great principle of our perfect reconciliation to God through the Lord Jesus Christ. The day was called *kipporim*, meaning "the atonement," and the rabbis have given it the distinguishing name of *yoma*, or "the day," thus distinguishing it from all other days. It was sometimes called the festival of feasting. To us it is significant of the finished work of redemption through the Lord Jesus Christ. The word atonement finely expresses this thought by its very structure; it means literally, "at-one-ment," and expresses the great fact of our reconciliation to God.

SECTION I.—*The Day.*

And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.

It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

This was the tenth day of the seventh month, both numbers being symbolical, and both expressing the same idea of completeness. The seventh month was the culminating month of the Hebrew calendar; its imposing rites terminated with the Feast of Tabernacles, the very crown of all the festal year in its joyous significance. It was the Sabbath month of the first seven, and the tenth day added a still higher emphasis to the idea of completeness which this whole service symbolized. Its highest spiritual teaching with respect to the redemption of Christ, might be expressed in the words "Once for all;" Christ's own dying cry, "Finished," signalizes the same victorious fact. It denotes the eternal accomplishment of His redeeming work, by the one complete sacrifice. There is nothing to be added to it. His finished transaction made an end of sin and brought in everlasting righteousness, and the sinner has only to enter upon the accomplished work and receive the salvation of God so fully prepared for him.

It was kept as a fast day as well as a feast day, and the Jews were required to observe it as a Sabbath of rest, and to afflict their souls and do no servile work therein (Lev. xvi: 29-31). It was thus to be marked by a deep sense of sin, and also by an entire cessation from all their own works; and so it expressed the two great spiritual thoughts of repentance and of absolute trust in the finished work of Christ, with the renunciation of all our righteousness and the works of the flesh. The Apos-

tle expresses the same truth in Romans iv : 5, "He that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

SECTION II.—*The High Priest.*

Lev. xvi : 17.

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

He alone was permitted to perform the sacrificial and priestly offices of this day, no man being permitted in the tabernacle when he made atonement (chap. xvi : 17). This implies the absolute solitariness of our great Redeemer in the hour of His suffering, and the fact that He is the only Saviour, and, unaided by us or any other creature, has Himself accomplished the mighty task of man's eternal salvation. There is a touching solemnity in the thought that on that great day the sanctuary which was usually crowded with priests was deserted by all but the single form of the high priest alone. It was a solemn type of that awful hour when the Redeemer trod the winepress alone, and in the anguish of the garden and the desolation of the cross there was no man at His side, and even the Father had deserted Him for a moment.

None but He might enter the holy of holies. Those mysterious curtains debarred every other visitor from entering on penalty of instant death beneath the consuming fire of God's holy presence. The stain of sin is on every human spirit, and no

breath of evil can live in the presence of the Holy God. But on this day the high priest entered even this innermost shrine, because his person had been cleansed in the symbolical water, and he held in his hand the blood of the sacrifice and the incense of the golden altar, which proclaimed complete propitiation from the sins which he represented. He stands as the representative of our Great High Priest. His is the only figure that the eye of faith can behold in the hour of its conscious guilt, and the only one on whom the eye of God can gaze with complacency and acceptance. The Father beholds Him and is satisfied. The sinner beholds Him and is saved. In the center of this ancient picture we behold one form, and hear but one name, "Jesus Only" (Hebrews ix : 24 and x : 20).

Lev. xvi : 1, 2.

And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died ;

And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark ; that he die not : for I will appear in the cloud upon the mercy seat.

2. Only once in the year might even he enter those sacred precincts, namely : on this appointed day. This was the divine foreshadowing of the fulness of the time when our great Sacrifice came to redeem His sinful people, and of the fact that His sacrifice, as already shown, was complete and final. The Hebrew year stands for the entire Christian age, and this one sacrifice represents the moment when on Calvary Jesus made entire and complete reconciliation for us. For unbelief or superstition

to question this, or attempt to throw a doubt upon the sufficiency of this sacrifice, or to renew the offering of the atoning blood, is to insult that very blood and crucify the Lord afresh. This is what Romanism does in the sacrifice of the mass, which is an ignorant, profane and blasphemous renewing of the sacrificial death of Christ in symbol, as it was done in the ancient Jewish rites. It was right that they should renew the sacrifice from year to year, because the great victim was not yet offered; but when he actually consummated His one sacrifice, the hand of God rent in twain the veil of the temple from top to bottom, and showed that the work was done, and that no other high priest should ever enter officially this sacred enclosure again, as the prophet Daniel had predicted. He made the sacrifice and the oblation to cease, by the everlasting righteousness which he Himself now brought in (Dan. ix : 24 and ix : 27 ; Heb. ix : 26-28).

In the experience of the believer there ought also to be the same definiteness, completeness and once-for-all-ness in the committal and acceptance of appropriating faith. Our Lord's blessed word has authorized this decisive trust and everlasting rest of faith and its full assurance. "Verily, verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v : 24). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have

eternal life, and that ye may believe on the name of the Son of God " (1 John v : 13).

Lev. xvi : 4.

He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired : these are holy garments ; therefore shall he wash his flesh in water, and so put them on.

3. The high priest first arrayed himself in the plain linen robes, which consisted of a linen coat, breeches, mitre, and girdle, differing but slightly from the garments of the other priests. They were expressive of our Saviour's personal holiness. The figure was still further enhanced by the symbolical act of washing his flesh with water before he put them on. The whole representation expresses the personal purity and perfect sinlessness of our Lord Jesus in His human character and life before He suffered as a sacrifice on Calvary. This was indispensable to the efficacy of the sacrifice. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii : 26).

Lev. xvi : 3, 11.

Thus shall Aaron come into the holy place ; with a young bullock for a sin offering, and a ram for a burnt offering.

And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself :

4. Having thus arrayed himself in his personal robes of immaculate purity, the high priest next offered the sacrifice prescribed for his own personal sins. This consisted of a bullock by which he made atonement for himself (Lev. xvi:3 and xvi: 11). This

of course was unnecessary in the sacrifice of Christ. He had no personal guilt to expiate by His sufferings. And yet may it not be that the personal atonement made by Aaron was designed to prefigure the fact in our redemption that the Lord Jesus Christ recognized our sins the same as if they were His own, and that "He was indeed made sin for us who knew no sin, that we might be made the righteousness of God in Him?"

5. Having presented his own personal offering, the Hebrew high priest next selected the offering for the people's sin. This part of the ceremony contains the very essence of the whole type, and requires our most careful attention and intense interest, and the very anointing of the Holy Spirit that we may both apprehend and spiritually apply it.

This offering required two sacrificial animals in order to embody the whole meaning that was to be afterward fulfilled in one person. It was necessary to express the two thoughts of Christ's offering to God and also His substitution for the sinner. And so two goats were chosen, the Hebrew language in which they are described literally meaning, "two shaggy he-goats." The rabbis tell us that both required to be exactly alike, of the same age, color, size and appearance in every way. They were not intended to represent two Christs, but two aspects of the one Christ. The whole of this impressive rite is described.

Lev. xvi : 5 and xvi : 7-26.

And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil :

And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not :

And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward ; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat :

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins : and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

And he shall go out unto the altar that is before the Lord, and make an atonement for it ; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat :

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness :

And the goat shall bear upon him all their iniquities unto a land not inhabited : and he shall let go the goat in the wilderness.

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there :

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offer-

ing, and the burnt offering of the people, and make an atonement for himself, and for the people.

And the fat of the sin offering shall he burn upon the altar.

And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

The first of these goats is described as "the goat for the Lord." This represents the aspect of Christ's death which has reference, primarily, to the claims of God, His justice and holiness. The Lord Jesus Christ came to satisfy these, even if no sinner ever should be saved. He gave himself an offering and a sacrifice unto God as well as for men. The successive steps with regard to this sacrifice are very significant.

First, the goat was slain as a sin offering. Then its blood was brought within the veil, accompanied with the incense from the golden altar, and sprinkled upon the mercy seat, under the very eye of the fiery Shekinah which represented the immediate and holy presence of God. This whole act vividly prefigured the death of Jesus Christ on the cross, and then the offering of His life as a pure and perfect gift in the immediate presence of the Father. Was this what He meant when He said to Mary, "Touch me not, for I am not yet ascended unto my Father?" Was He on His way to lay that precious life before the throne as a ransom for His people, and as an answer to all God's demands and rights? Or had He done so in the interval between His death and resurrection? We know, at least, that in some way at this time He passed within the veil, and through the eternal Spirit (perhaps

that means in His own eternal and spiritual life), offered Himself without spot to God (Heb. ix : 14).

Having presented the first of these two goats, the high priest next took the other goat, which is described in our version as the scapegoat, but literally in the Hebrew as the goat for *Azazel*, and laying both his hands upon its head he confessed over it all the sins of the children of Israel, and all their transgressions in all their sins, putting them on the head of the goat ; then he sent it forth into the wilderness by the hand of a selected person, and the goat was to bear upon it all their iniquities into a land not inhabited, and so to be let go into the wilderness. This was intended to denote the fact that Christ, having died on the cross for our sins, has thus borne them away, no more to return to us, any more than the goat returned from the solitude of the desert. Christ took our guilt into the depths of His bottomless grave, and there it is sinking still and will never rise again.

This idea of eternal redemption is the specific thought of the day of atonement. "The Lamb of God beareth away the sins of the world." "As far as the east is from the west, so far hath He removed our transgressions from us." "I have blotted out as a thick cloud your transgressions." "I will not remember your sins." "The sin of Judah shall be sought for, and it shall not be found." "Their sins and their iniquities will I remember no more." "I will cast all their sins into the depth of the sea." These are some of the figures in which

the significance of this solemn ceremony is amplified throughout the Scriptures. O, it is blessed to know that the goat carried the sins of Israel into a land not inhabited. They never fell on anybody else, and it is blessed to know that the sins we lay on Christ are so cancelled that not only shall we be saved from their consequences, but no other shall bear them for us.

But what is the meaning of that strange expression "Azazel?" Who was "Azazel?" This has been one of the controversies of exegetical history. The word occurs nowhere else in the Old Testament, and probably should have no translation. The most judicious authorities apply the word to a personal evil spirit, to be understood as the opposite of Jehovah. This is the natural construction of the language. One goat was for the Lord, and the other was for the other person. Origen held that Azazel denoted the devil. We know that evil spirits are believed to inhabit desert places, and the root of the Hebrew word seems to be connected with the sense of banishment and separation. Is it taught by this awful figure that Christ was delivered up in the hour of His crucifixion, to the absolute and unlimited malignity of the very Prince of wickedness and cruelty? Was there a sense in which, for a moment, our Substitute was handed over to the torments which we should have borne, and should eternally have suffered in the world of the damned? Is the sinner the subject of Satan's awful dominion, and entitled to the torments of his power and hate?

And did our Lord really take our place in this real sense, when He entered the regions of the kingdom of darkness, that He might rescue us from the tyrant who had enslaved us? What a lurid light these very questions cast upon the dark hour of His sorrow! Truly,

“None of the ransomed ever knew,
How deep were the waters crossed;
Nor how dark the night that the Lord passed through
Ere He found the sheep that was lost.”

6. The next act of the high priest was the changing of his garments, the washing of his flesh in water, and the putting on of his garments again.

Lev. xvi: 23, 24.

And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

This very beautifully and truly represents the putting off of Christ's robes of flesh by His literal death, and then the putting on again of the garments of His humanity through His glorious resurrection. All this accompanied the sending forth of the scapegoat, and so is spiritually associated with the consummation of Christ's sacrificial work. It was after He had borne away our sins that He put on again His resurrection body.

7. The crowning act of all these sacrifices immediately followed and consisted of the sacrifice of the burnt offering and the fat of the sin offering on the

altar of the tabernacle. This was expressive of the acceptance of the sacrifice as a sweet smelling savor in the presence of God, and the complete obliteration of all the guilt of the people and even the very consciousness of their sin.

Lev. xvi : 24, 25.

And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

And the fat of the sin offering shall he burn upon the altar.

SECTION III.—*The Meaning of the Blood.*

Lev. xvii : 11-14.

For the life of the flesh is in the blood ; and I have given it to you upon the altar to make an atonement for your souls : for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourneth among you, which hunteth and catcheth any beast or fowl that may be eaten ; he shall even pour out the blood thereof, and cover it with dust.

For it is the life of all flesh ; the blood of it is for the life thereof : therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh ; for the life of all flesh is the blood thereof : whosoever eateth it shall be cut off.

The seventeenth chapter expounds with great fullness and beauty the reason why the blood is so constantly emphasized in this and all other Levitical sacrifices, for “without the shedding of blood there is no remission of sins,” and almost all things were purged with blood.

To the coarse sensibilities of the merely natural mind all this is offensive, and seems to be unworthy even of a great God or a refined nature. But the Holy Ghost explains to us that the blood means the

life (Lev. xvii : 11-14). For this cause they were prohibited from eating or drinking blood. It was separate and sacred as a special token of this idea of atonement, and the reason was that the blood was recognized as the life, the very vital element in the human body. The shedding of blood, therefore, represents the idea of the laying down of life. So Christ's blood means the sacrifice of Christ's life instead of ours. Our life was forfeited, both in the natural and spiritual sense ; and for us He gave His own as a ransom, thus purchasing back our spiritual, and also our eternal life.

The blood was not only shed, but also sprinkled ; not only was it poured out upon the altar outside of the holy place, but also sacredly gathered again and carried into the most sacred precincts of the inner sanctuary, and there kept in drops of sprinkled freshness on the mercy seat between the cherubim. This sacrifice is the second great aspect of the blood of Christ, namely : His life taken up again in His resurrection, and presented to God as a living and perpetual sacrifice in the Holy of Holies. Not only is it presented to God, but it is also imparted to us as our life ; so that the blood of Christ applied to us is not merely His death for us, purchasing us back from condemnation, but it is His life in us, continually applied as our true life, and imparting to us in our very being a continual spring of purity, peace, power and even physical vitality, if we will so receive it.

It is in this higher sense that the blood of Jesus

Christ keeps cleansing us from all sin ; and it is in this sense that His flesh is meat indeed and His blood is drink indeed. “ And he who eateth His flesh and drinketh His blood hath eternal life, and dwelleth in Him, and Christ in him.” All this has come to us through Christ’s one offering.

We need only add that our great High Priest has not only entered in, like Aaron, into the holy place, and presented His precious blood as a ransom for our perfect salvation, but He has left the door forever open; and as we drink that blood and receive that indwelling life, we too may enter in where He is gone, and dwell in the perpetual fellowship of His abiding love and the Father’s benignant presence. “ Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh ; and having a high priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water ” (Heb. x : 19, 22).

Let us conclude with God’s own commentary on the meaning of this ancient type. “ It is not possible that the blood of bulls and of goats should take away sins, for then would they not have ceased to be offered. But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sancti-

fied. Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (Heb. x. 19-22).

CHAPTER V.

HOLINESS.

Lev. chaps. xviii-xxii.

After the revelation, in the preceding chapters, of our reconciliation to God and access to His immediate presence through the sacrifice and priesthood of Christ and the cleansing of His blood and Spirit, it follows in the true spiritual order, that the life and conversation of God's separated and reconciled people should be prescribed and unfolded. This is the true divine order. First, reconciliation, then holiness. It is not only that we are brought nigh to God through the blood of Christ, but that through Him we can walk in His commandments. And it is required of those who have been redeemed at such cost and brought into this place of privilege, that they should be holy even as He is holy. Therefore the apostle Peter, in his profound epistle, connects our holiness immediately with our redemption and separation to our spiritual priesthood. "Be ye holy, for I am holy." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should show forth the praises of him

who hath called you out of darkness into his marvelous light. . . . Having your conversation honest among the Gentiles, . . . that with well-doing ye may put to silence the ignorance of foolish men."

The four chapters from Leviticus xviii-xxii, contain a great number of promiscuous injunctions and precepts with regard to the personal, domestic and social purity and righteousness of the people; and while not presenting a complete or systematic code of morals, yet they embrace the most essential principles and practices of a truly upright and holy life.

1. This section is preceded by that which is the ground of all true holiness, namely: a reminder of the covenant relation of the people to God as their covenant God, expressed by the special name of Jehovah.

Lev. xviii: 1, 2.

And the Lord spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, I am the Lord your God.

"I am Jehovah your God" occurs no less than nineteen times in the nineteenth chapter, and repeatedly in the others (Lev. xviii: 2, 4, 5, 30; and xix: 2, 4, etc., etc.). The similar expression, "I Jehovah am holy," is also repeated many times in these chapters. These two together express the two great truths of God's covenant relation, and of His personal holiness as the ground of our holiness.

This is really the New Testament conception of holiness, and the one which, throughout this entire series of scriptural expositions, we shall endeavor

to unfold ; that we are not sanctified by law, or conscience, or our own efforts or works, but by the grace of God and the imparted holiness of the personal Christ Himself. The two grounds of holiness are, "Be ye holy, for I am your covenant God," and, "Be ye holy for I am holy." In the same spirit the Apostle says to the disciples at Rome, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice." That is the same as if he said, "I beseech you by the fact that God is your covenant God and Redeemer." The other truth, God's holiness as the pattern and source of ours, is a still more profound and emphatic teaching of the New Testament. We can only become holy through the holiness of God. It is not merely that we imitate him ; we must receive Him, and then reflect His own life and nature in our lives. "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption."

2. The next element in the life of holiness, as here revealed, is their separation from the spirit and character of the nations of Egypt and Canaan.

Lev. xviii : 3.

After the doings of the land of Egypt, wherein ye dwelt, shall ye not do : and after the doings of the land of Canaan, whither I bring you, shall ye not do : neither shall ye walk in their ordinances.

So we are called in the New Testament to be a peculiar people, separated from the spirit of the world even as Christ is not of the world. There can be no holiness without this. Therefore, in exactly parallel

order, the Apostle in Rom. xii: 2, follows the call to consecration with the injunction, "Be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." The telegraph wire can only retain the celestial fluid as it is insulated, and the soul can only keep its purity when separated from the touch of the world.

3. They are next required to obey the judgments, ordinances and statutes of the Lord.

Lev. xviii : 4, 5.

Ye shall do my judgments, and keep mine ordinances, to walk therein : I am the Lord your God.

Ye shall therefore keep my statutes, and my judgments : which if a man do, he shall live in them : I am the Lord.

These are described as intended for their good, rather than merely to gratify God's despotic will. The habit of implicit obedience, and the recognition of God's absolute authority and the sacredness of all His commandments, constitute the very groundwork of a holy life. To Joshua it was enjoined as one of the conditions of victory, "That thou mayest observe to do according to all the law which Moses my servant, commanded thee ; turn not from it to the right hand or the left, that thou mayest prosper whithersoever thou goest." And so the Lord Jesus Christ has made this the chief condition of His fellowship and blessing : "If ye love me, keep my commandments." "He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

“He that loveth me not, keepeth not my sayings.” It is not a new condition of self-righteousness or legal obedience. Our salvation is not earned by it, but, being saved by His very grace, and received to the fellowship of His love, He expects it from us as the service of loving children, and it is the practical test of true holiness. “He that keepeth his commandments, in him, verily, is the love of God perfected” (I. John ii: 5).

4. Personal purity in all our habits and social relations is next required under the most solemn sanctions.

Lev. xviii : 6, 17-30.

None of you shall approach to any that is near of kin to him, to uncover their nakedness : I am the Lord.

Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness ; for they are her near kinswomen : it is wickedness.

Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

Moreover thou shalt not lie carnally with thy neighbor's wife, to defile thyself with her.

And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God : I am the Lord.

Thou shalt not lie with mankind, as with womankind : it is abomination.

Neither shalt thou lie with any beast to defile thyself therewith : neither shall any woman stand before a beast to lie down thereto : it is confusion.

Defile not ye yourselves in any of these things : for in all these the nations are defiled which I cast out before you :

And the land is defiled : therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations ; neither any of your own nation, nor any stranger that sojourneth among you :

(For all these abominations have the men of the land done, which were before you, and the land is defiled ;)

That the land spew not you out also, when ye defile it, as it spewed out the nations that were before you.

For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among the people.

Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein : I am the Lord your God.

This is amplified in a great number of particulars, which at first sight might seem to shock our finer sensibilities ; but that they are mentioned implies the necessity of the warning and of our ceaseless vigilance, if we would maintain our character and life unspotted and unblamable. In keeping with this thought is the admonitory fact, that in the most elevated and spiritual of the New Testament epistles, the picture of our innermost communion with God and our partnership in the exaltation of our risen Lord is followed by the most explicit warnings to the very persons who had been thus represented as sealed by the Spirit and seated with Christ in heavenly places, to watch against lying, anger, lust, covetousness and the most gross and abominable sins (Eph. v: 3-18). These warnings were the more necessary because of the gross licentiousness and unnatural wickedness of ancient heathen nations (Lev. xx: 10-21).

5. They are next warned against idolatry and sorcery.

Lev. xix : 4, 26-31 ; xx : 1-6, 27.

Turn ye not unto idols, nor make to yourselves molten gods : I am the Lord your God.

Ye shall not eat anything with the blood : neither shall ye use enchantments, nor observe times.

Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you : I am the Lord.

Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

Ye shall keep my sabbaths, and reverence my sanctuary : I am the Lord.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I am the Lord your God.

And the Lord spake unto Moses, saying,

Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death : the people of the land shall stone him with stones.

And I will set my face against that man, and will cut him off from among his people ; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not ;

Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death : they shall stone them with stones ; their blood shall be upon them.

And this was one of the most deeply-rooted and widely prevalent enormities of ancient times. Sorcery was connected with every form of paganism, and constituted, in chief part, the very religion and worship of the heathen. It was really the literal worship of the devil, and the counterfeit of true religion. It was always associated with the subject referred to in the previous paragraph, sanctioning the most abominable impurities, and even consecrating them to religious worship. Its power was the greater because it could lay some claim to supernatural manifestations, and was undoubtedly accompanied by the miraculous working of Satan in many instances. It was the same in

kind as modern spiritualism. It was called necromancy even by Moses (Deut. xviii: 10), and this word literally means communing with the dead. It is the most portentous form of Satanic power in the world to-day, and it is to continue with more marked developments down to the latest ages, and break out in unprecedented energy just before the coming of Christ (Rev. xvi: 14).

There is still much need to caution those that have entered upon a deeper spiritual life, against the subtle counterfeits that follow spiritual illumination and emotion into which the Adversary is always watching to lead just such persons, and which become the more dangerous with the more light we have. Through humble vigilance, and holy faith and obedience, we shall always be safe in His keeping (I. John ii: 26, 27).

6. Kindness and benevolence towards the poor, the suffering, and the stranger, are next required.

Lev. xix: 9, 10, 33, 34.

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

This is the law of love. It is developed in the New Testament with still greater fulness, as a constant test of our true love to God (James i: 27, I. John iii: 17-19).

7. Strict integrity and honesty in all our commercial dealings with others was part of the ancient code of holiness.

Lev. xix : 35, 36.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

Just balances, just weights, a just ephah, and a just hin, shall ye have : I am the Lord your God, which brought you out of the land of Egypt.

It is indispensable to anything that presumes to bear the name of righteousness and practical Christianity in the present day. The apostles continually insist upon the commonplace virtues of industry, uprightness, and strict integrity between man and man (Lev. xix : 35-36, Rom. xii : 17, xiii : 7, 8, Eph. iv : 28, I. Thess. iv : 6).

More than eighteen centuries have made no advance on the beautiful statutes of love and righteousness which we find in this ancient code. "Thou shalt not reap wholly the corners of thy field, but leave them for the poor and the stranger. Thou shalt not defraud thy neighbor ; and the wages of him that is hired, shall not abide with thee all night until the morning. Thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor."

8. Brotherly love one to another, and love even towards enemies is next required.

Lev. xix : 16-18.

Thou shalt not go up and down as a talebearer among thy people ; neither shalt thou stand against the blood of thy neighbor : I am the Lord.

Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself : I am the Lord.

How much is expressed in these few sentences, "Thou shalt not hate thy brother in thy heart. Thou shalt love thy neighbor as thyself. Thou shalt not bear any grudge against the children of thy people. Thou shalt not avenge. Thou shalt not go up and down as a talebearer among thy people. And yet, thou shalt rebuke thy neighbor to his face, and not suffer sin upon him." What a heaven the church would be if she would even return to the simplicity and purity of this life of primitive piety nearly twenty centuries, even before the day of Pentecost.

9. Reverence for the aged is another of the beautiful traits of the ideal life of the ancient covenant.

Lev. xix : 32.

Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.

It would seem as if God made the aged His own representatives, and the spirit of reverence toward men a stepping-stone toward the higher veneration we owe to God. Is not this true of the loss of this spirit in our time, through the over-grown license of modern democracy? It is one of the most appalling signs of the times of degeneracy, and harbingers of the age of lawlessness which is to close the tragedy of time.

10. The recognition of God's ownership in their property, and of their stewardship in their earthly

substance, was another important ingredient in their consecrated life.

Lev. xix : 24, 25.

But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

11. Reverence and honor to parents was not only embodied in the Decalogue as the first commandment in the second table, but was also included in those detailed prescriptions respecting the practical life of the people, and the severest penalties were visited upon disrespect to the father or the mother. The parental relation, even more than the place of the aged, was regarded as the very type of the divine relationship.

Lev. xx : 9.

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him.

12. Peculiar holiness on the part of the priests in their domestic relations and their personal purity, was emphasized at great length in the twenty-first and twenty-second chapters.

Lev. xxi : 1-23.

And the Lord said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

But he shall not defile himself, being a chief man among his people, to profane himself.

They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

They shall be holy unto their God, and not profane the name of their God : for the offerings of the Lord made by fire, and the bread of their God, they do offer : therefore they shall be holy.

They shall not take a wife that is a whore, or profane ; neither shall they take a woman put away from her husband : for he is holy unto his God.

Thou shalt sanctify him therefore ; for he offereth the bread of thy God : he shall be holy unto thee : for I, the Lord, which sanctify you, am holy.

And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father : she shall be burnt with fire.

And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes ;

Neither shall he go in to any dead body, nor defile himself for his father, or for his mother ;

Neither shall he go out of the sanctuary, nor profane the sanctuary of his God ; for the crown of the anointing oil of his God is upon him : I am the Lord.

And he shall take a wife in her virginity.

A widow, or a divorced woman, or profane, or a harlot, these shall he not take : but he shall take a virgin of his own people to wife.

Neither shall he profane his seed among his people : for I the Lord do sanctify him.

And the Lord spake unto Moses, saying,

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations hath blemish, let him not approach to offer the bread of his God.

For whatsoever man he be that hath a blemish, he shall not approach : a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

Or a man that is brokenfooted, or brokenhanded,

Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken ;

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire : he hath a blemish ; he shall not come nigh to offer the bread of his God.

He shall eat the bread of his God, both of the most holy, and of the holy.

Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish ; that he profane not my sanctuaries : for I the Lord do sanctify them.

They were to be married only to a pure virgin ; their families were to be holy ; they themselves must avoid all uncleanness, and not even defile themselves by mourning for the dead, except only for their immediate relatives. This, of course, refers to

the priesthood of Christians, and teaches us the necessity of entire consecration and entire sanctification, if we expect to walk in priestly fellowship and abiding communion with Jesus Christ. It was also required that the priests must be free from all blemishes and physical defects, as much as the offerings of the people must also be without blemish. This would seem to imply that Christ's life gives perfect strength and soundness to those who minister to him (Lev. xxi : 17-23 and xxii : 1-21).

In the closing book of Malachi it is represented as the shame and sin of the degenerate priesthood, that they offered the blind and the lame for sacrifice (Mal. i : 8). The blemished priest was cared for and fed, but he might not minister before the Lord. So God has provided for his feeblest children and will not cease to love and keep them, but he requires power on the part of those who minister for him (Lev. xxi : 16-23). "No man that hath a blemish of the seed of Aaron, shall come nigh to offer the offerings of the Lord. He shall eat the bread of his God, both of the most holy, and the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries; for I the Lord do sanctify them."

13. And finally, the person and offerings of the priesthood must not be only unblemished, but they must be voluntary.

Lev. xxii : 18-22.

Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of

Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the Lord for a burnt offering.

Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

And whosoever offereth a sacrifice of peace offerings unto the Lord to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar of the Lord.

So our service must be the service of the whole heart; we must cry, like our Great Master, "Lo, I come to do thy will, O God. Yea, thy law is in my heart" (Heb. x : 9). "Whatsoever ye do, do it heartily as unto God, and not unto man" (Col. iii : 23).

CHAPTER VI.

FELLOWSHIP AS ILLUSTRATED IN THE ANCIENT FEASTS.

Lev. chaps. xxiii-xxv.

This also follows in natural order. Redeemed, reconciled, cleansed, sanctified, we enjoy the divine communion, and sit down with our Father and His household in the blessed fellowship typified by the ancient feasts of the Levitical service.

This is the flower and the fruit of the consecrated life. Very sweetly and gloriously is it foreshadowed in these ancient festal ordinances which made Judaism, to a great extent, a more joyous ritual, at least in its outward form, than the simpler worship of what we call Christianity. Although it was what was called the age of our minority and almost of our servile bondage, yet it is astonishing how ample the provision that was made for the expression of gladness, and the enjoyment of repose and recreation.

SECTION I.—*The Sabbatic Feasts.*

There were four of these altogether, reaching from the Sabbatic week to the Sabbatic week of years.

1. *The Weekly Sabbath.*

Lev. xxiii : 3.

Six days shall work be done : but the seventh day is the sabbath of rest, a holy convocation ; ye shall do no work therein : it is the sabbath of the Lord in all your dwellings.

Already this had been instituted at creation, as the memorial of God's rest from his finished works (Gen. ii : 2). We find it observed by Abel (Gen. iv : 3), and by Noah, in the intervals of sending out the dove. It was recognized in the giving out of the manna (Ex. xvi : 22), as an institution already known and observed among them. It was reenacted in the fourth commandment, and recalled by the word "remember," in that commandment (Ex. xx : 8). It was recognized as a memorial of creation (Ex. xx : 11), of their deliverance from Egypt (Deut. v : 15), and as the sign of God's covenant with His people (Ex. xxxi : 13-17). It was to be kept not only with sacredness, but with joy as the symbol of rest from the bondage of the law. And so it already anticipated the spirit of the New Testament Sabbath, as a day of delight and triumph (Isa. lviii : 13, 14). Our Saviour has reenacted the Sabbath (Mark ii : 28), by declaring that "The Son of Man is Lord of the Sabbath." And he has given it a new significance as the Lord's day, and new prescriptions respecting its observance in the spirit of larger and holier liberty and love (Rev. i : 10, Mark iii : 4). It has become to us the memorial of Christ's resurrection, and so has passed from the seventh to the first day of the week, as was proper

in an institution signaling now the beginning of redemption rather than the end of creation. But the change of time involves no change in the essential principle or permanent application of the day and the ordinance.

2. *The Sabbatic Month.*

Lev. xxiii : 24.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

The seventh month was the most sacred of all the Jewish calendar, and the crowning month of every ecclesiastical year, the remaining five months having been left blank, perhaps because they were to be filled with a more glorious future for Judaism which is yet to be revealed. This month began with the Feast of Trumpets, followed by the day of atonement, and reached the climax of rejoicing in the Feast of Tabernacles (Lev. xxiii : 24-44).

3. *The Sabbatic Year.*—The seventh year was also a Sabbath, and was exempt from all servile labor.

Lev. xxv : 1-4.

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

The land rested from sowing and reaping, the previous year having produced double. All debts were suspended and the year was devoted to sacred

convocations. A neglect of the Sabbatic year and its provisions was the sin of the later Jews, and the Babylonish captivity was sent in some measure because of this neglect, that the land might enjoy for seventy years the Sabbaths which the people had refused to redeem from their selfish avarice (Lev. xxv: 1-4, 20-22, Lev. xxvi: 24-35, II. Chron. xxvi: 21).

4. *The Sabbatic week* of years, or the year of jubilee, was the climax of this series, and the most imposing and joyous of all their feasts.

Lev. xxv: 8-12.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and you shall return every man unto his family.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed,

For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

During this year forfeited inheritances reverted to their original owners, slaves received their freedom, gladness filled their hearts and homes, and the glorious age which Christ is yet to bring in in the times of restitution of all things, was sublimely prefigured. Christ's earthly ministry began with the announcement of the year of Jubilee (Luke iv: 18, 21).

"The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.”

SECTION II.—*Annual Feasts.*

There were five of these.

1. *The Passover.*

Lev. xxiii : 5-14.

In the fourteenth day of the first month at even is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord : seven days ye must eat unleavened bread.

In the first day ye shall have a holy convocation : ye shall do no servile work therein.

But ye shall offer an offering made by fire unto the Lord seven days : in the seventh day is a holy convocation : ye shall do no servile work therein.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest :

And he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the sabbath the priest shall wave it.

And ye shall offer that day when ye wave the sheaf a he lamb without blemish of the first year for a burnt offering unto the Lord.

And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the Lord for a sweet savor : and the drink offering thereof shall be of wine, the fourth part of a hin.

And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God : it shall be a statute forever throughout your generations in all your dwellings.

This came on the fourteenth day of the first month. It was also the feast of first fruits, signified by the first sheaf, presented immediately afterwards (Lev. xxiii: 10). The Passover was typical of our redemption by the blood of Christ, therefore it was the beginning of their ecclesiastical year, as Christ's death inaugurated the church, and our ac-

ceptance of His blood is the initial act in the religious history of every soul. The single sheaf waved in connection with this feast fifty days before Pentecost, prefigured Christ the first fruits. The Passover was thus not only a type of His death and resurrection before the church was gathered through the Pentecostal outpouring, but it also prefigured the beginning of spiritual enjoyment and blessing, which comes to the soul in the very moment of its acceptance by Jesus; the single sheaf of blessing is followed later by the fulness of the Spirit and all His abiding fruits.

2. *Pentecost, or the Feast of Weeks.*

Lev. xxiii : 15-21.

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete :

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord.

Ye shall bring out of your habitations two wave loaves of two-tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord.

And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savor unto the Lord.

Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of a peace offering.

And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest.

And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

This was called the feast of weeks because it came fifty days after the Passover. It was introduced by all the sacrifices. It was specially significant of the

first, or grain harvest, but was also the anniversary of the giving of the law at Mt. Sinai. These two facts enable us to understand its spiritual significance; the first ingathering of the church at Pentecost, and the coming of the Holy Ghost as the inner law of our Christian life instead of the mere letter written in stone. This is the second great chapter of the believer's history. After he has received the Lord Jesus Christ in His atoning blood, the Holy Ghost becomes the personal occupant and indwelling presence of his inner life, the very law written upon his heart, the revelation of the divine will and also the power to obey it, and the spring and source of all the fruits of Christian life. God's own word is the best commentary upon all this. "Behold the days come," saith the Lord, "that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake. . . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write in their hearts; and I will be their God, and they shall be my people" (Jer. xxxi: 31).

"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii: 2).

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness,

temperance: against such there is no law" (Gal. v: 22, 23).

3. *The Feast of Trumpets.*

Lev. xxiii : 24, 25.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

Ye shall do no servile work therein : but ye shall offer an offering made by fire unto the Lord.

This came on the first day of the seventh month. It ushered in the Sabbatic month. Perhaps it was typical of the idea of the permanent proclamation of the gospel which succeeded the day of Pentecost, and ushered in the Christian age. More especially it prefigured the wide diffusion of the gospel of the kingdom which is to usher in the last ages, the seventh month of time, and the advent of the Lord himself. This gospel of the kingdom, our Saviour tells us, must be preached among all nations, and then shall the end come (Matt. xxiv:14). It would seem that we are already in the beginning of this great evangel, and that the tongues of Pentecost are once more proclaiming on the mountain tops of earth, that the feast of Tabernacles, and the year of Jubilee are close at hand.

4. *The Day of Atonement.* We have already examined in detail the spiritual significance of this great feast, as it respects the great central truth of the gospel, and the experience of our Christian life.

Lev. xxiii : 27-32.

Also on the tenth day of this seventh month there shall be a day of atonement : it shall be a holy convocation unto you ;

and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day : for it is a day of atonement, to make an atonement for you before the Lord your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work : it shall be a statute for ever throughout your generations in all your dwellings.

It shall be unto you a sabbath of rest, and ye shall afflict your souls : in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

It occurred on the tenth day of the seventh month, and was typical of the reconciliation of the soul to God through the Lord Jesus Christ and His complete atonement. Its fullest meaning, however, can only be realized when this atonement has become effectual in the actual reconciliation of Israel and the children of God in all nations. Therefore it comes not in the first or second month along with Pentecost or the Passover, but away down in the seventh month, when God's ancient people are to be brought nigh and their reconciliation is to be to the world as life from the dead (Rom. xi : 12-15).

5. *The Feast of Tabernacles* was the crowning joy of all the Hebrew year.

Lev. xxiii : 34-44.

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

Ye shall do no servile work therein : but ye shall offer an offering made by fire unto the Lord.

And the Lord spake unto Moses, saying,

Also on the tenth day of this seventh month there shall be a day of atonement : it shall be a holy convocation unto you ; and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

And ye shall do no work in that same day : for it is a day of atonement, to make an atonement for you before the Lord your God.

For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

Ye shall do no manner of work : it shall be a statute for ever throughout your generations in all your dwellings.

It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.

On the first day shall be a holy convocation: ye shall do no servile work therein.

Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation, unto you, and you shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein.

These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

Besides the sabbaths of the Lord, and besides your gifts, and besides all your vows, and beside all your freewill offerings, which ye give unto the Lord.

Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.

And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute for ever in your generations; ye shall celebrate it in the seventh month.

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths :

That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.

And Moses declared unto the children of Israel the feasts of the Lord.

It commenced on the fifteenth day of the seventh month and lasted through eight days, beginning and ending with the Sabbath. During this time the people dwelt in booths, constructed from branches of young trees, festooned with flowers and hung with fruits, and decorated with palms and willows

of the brook. It was designed to celebrate their wandering in the wilderness, and also the complete ingathering of all the fruits of the earth in the final harvest. In later times, several beautiful ceremonies were added to its observance. Water was carried by the procession of priests from the pool of Siloam and poured out upon the altar in the temple, and great lights were hung up in the court of the women in the temple. It was to these that our Lord referred in His allusions in John vii : 37 and viii : 12, when he cried: "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." And again: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Personally the feast of tabernacles voiced its fulfilment in the fulness of the Spirit's indwelling and the fruits of love and service in our deeper Christian life. It expresses, generally, the idea of free salvation, of full salvation, and of triumphant gladness. Its dispensational meaning, however, is still more glorious, as it points forward to the ingathering harvest of the church and the world, the completing and home-coming of all God's redeemed ones, both Jews and Gentiles, and the great rejoicings over which prophecy lingers with rapturous vision, in such pictures as this: "I saw a great multitude that no man could number, out of all kindreds, and tongues, and peoples, and nations, stand before the throne and before the Lamb, clothed with

white robes, and palms in their hands;" "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii: 9, 16, 17).

We find in connection with this that the observance of the feast of tabernacles is mentioned by the prophet Zechariah, as one of the features of the millennial times (Zech. xiv: 16). "The nations shall come to Jerusalem, to worship and to keep the feast of tabernacles."

These great ancient feasts mark two important progressions. First, spiritually, in our individual Christian life; we begin with the Passover and the cross of Calvary. Next, we have the first sheaf, and the beginning of the fruit of faith and salvation. A little later we come to Pentecost, and the first rich harvests of spiritual life and blessing abundantly follow. But sometimes there comes a long interval of reaction. There were five blank months in the Hebrew calendar, and oh, how many Christians can remember a Pentecost which followed their earliest love, but which soon began to disappear like rivers in the desert, in the long, weary period of declension and barrenness that followed. Then comes the feast of trumpets. Does it not herald the higher stage of experience? Perhaps it tells of more than our blessing, even the blessing of service for others. This is the time

when we begin to testify for God, and lift up our voice like a trumpet to proclaim His grace and goodness. The day of Atonement may be a type of that deeper reconciliation in which we learn the secret place of the Most High, and enter the house of God to lead henceforth a life of abiding fellowship which shall know no more reactions, declensions, and mournful falls. This is followed by the feast of Tabernacles, the full indwelling and fruition of the Holy Ghost, and a life of unceasing overflowing joy, victory, and service for others. It is not the water flowing in, now, but flowing out in rivers of blessing to the world. Our place, henceforth, is with palms of victory in our hands and a continual gladness, for our sun shall no more go down or our moon withdraw its shining.

But, secondly, these five feasts tell of the order of the dispensations. The Jewish ecclesiastical year began with the Passover, and in ancient times that followed this order in their calendar. The civil year of the Jews, however, began with the feast of Tabernacles, and was followed by the five silent months that immediately succeeded that feast. The modern Jews have adopted this later calendar, and consequently have inverted the order of blessing which God designed. They commenced with national rejoicing and pride, and they got into darkness and sorrow for all the weary centuries of their exile and retribution, and it is not until they come back in the order of the ages to the Passover month, and accept the blood of redemption which their own

hands shed on Calvary, that their year shall begin to roll in its cycle of blessing. Another feast of Tabernacles shall come in its divine order. The eternal permanence and divine dispensational order shall be the reverse of this. Beginning with the Passover, which represents the cross of Jesus and is followed by Pentecost, and then by the great consummation of the seventh month as their religious year foreshadowed all this, their history should have been as blessed as their own ancient feasts. In this progression, God is leading his own chosen church; she has come to the blood of the cross, and received the descending fire at Pentecost; she has gone forth with the trumpet call to the nations; she herself has entered into the holy place, and is gathering the world in reconciliation to a reconciled God; and in a little while the last great feast shall come with all its rejoicing, and with Him, its chief joy, and the heavens and the earth shall gather to celebrate the glorious harvest of the ages and the triumphal march of the Lamb.

CHAPTER VII.

THE DIVINE COVENANT, OR FAITHFULNESS TO GOD.

The closing chapters of Leviticus (xxvi-xxviii) are chiefly occupied with the promises, precepts and penalties of the divine covenant between God and the nation, and also on the part of individuals.

SECTION I.—*National Faithfulness to God's Covenant.*

This is the subject of the twenty-sixth chapter.

1. Warnings against idolatry.

Lev. xxvi: 1.

Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

This was the most glaring form of national unfaithfulness and apostasy; and it was through this fearful sin that both Judah and Israel at last sank into declension and degeneracy, and were in consequence delivered to the judgments of God and the power of their enemies. Idolatry was the open rejection of the true God and an act of deliberate apostasy from their covenant. It was thoroughly cured by the Babylonish captivity, and never afterwards became a national sin, or even, apparently, a temptation (chap. xxvi: 1).

2. Renewal of the Sabbatic laws and the prescriptions respecting the sanctuary worship.

Lev. xxvi : 2.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

The Sabbath was always recognized as a sign of God's covenant with Israel, and it was because of their unfaithfulness to it that the Lord sent the Babylonish captivity of seventy years as a great national Sabbath, to remind them of the Sabbaths that they had robbed him of. The Sabbath and the sanctuary were designed to be the very anchor of the national faith, holding them, by the stated seasons and systematic habits and ordinances of worship, continually to their sacred obligations. It is still true that the Lord's day and the Lord's house are the safeguards of religion in every land, and that according to the reverence and sacredness with which these are observed the spirituality and the morals of the people can be gauged.

3. Obedience, and the promise of blessing connected with it.

Lev. xxvi : 3-13.

If ye walk in my statutes, and keep my commandments and do them, then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruits. . . . And I will give peace in the land. . . . And ye shall chase your enemies. . . . And I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. . . . And I will set my tabernacle among you. . . . And I will walk among you, and will be your God, and ye shall be my people.

All the subsequent history of Israel hinged upon these solemn words. As long as they obeyed Jehovah, they were happy and prosperous; but when

they disobeyed, disaster and ruin ever came to them. This was the prime condition of victory, announced, even in the minutest particular, to Joshua forty years later; and the moment they infringed it, by the sin of Achan, their armies were ignominiously defeated. This was the reason that Saul was rejected at a later period, because he would not absolutely obey the word of God through Samuel. This was the reason David was chosen, because with all his faults he was a man after God's own heart, of whom God could say, "He shall fulfill all my will." This was the turning point of Solomon's life, of Rehoboam's reign, and was, ultimately, the cause of Zedekiah's fate. It was the cry of Isaiah, "If ye be willing and obedient, ye shall eat the good of the land, but if ye rebel, ye shall be destroyed by the sword." It was the imploring appeal of Jeremiah, "Only obey the voice of the Lord your God." And it is, too, the inexorable condition of the blessings of the gospel, and of the abiding communion and approval of Christ: "Ye are my friends if ye do whatsoever I command you."

The promises to the obedient are five-fold.

1. National wealth and abundance, fruitful seasons, and rich harvests from field, orchard and vintage (v. 4, 5).
2. National peace, both from human enemies, and from beasts, that afterward became the scourges of the accursed land (v. 6).
3. National victory in war: five shall chase a hundred, and a hundred shall put ten thousand to flight (v. 8).
4. A multiplied population: "I will make you fruit-

ful, and multiply you" (v. 9). 5. God's manifest presence among them: "I will set my tabernacle among you, and be your God, and ye shall be my people" (v. 12).

4. Disobedience and its penalties.

Lev. xxvi : 14-39.

But if ye will not hearken unto me, and will not do all these commandments ;

And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant :

I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.

And if ye will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hands of the enemy.

And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

And I will destroy your high places, and cut down your

images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

And I will make your cities waste, and bring your sanctuaries unto the desolation, and I will not smell the savor of your sweet odors.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

This is a very remarkable passage, and is a literal prediction of the mournful later history of disobedient and apostate Israel.

First, we have the picture of their disobedience: "If ye will not hearken unto me and do all these commandments;" and then it grows still darker as it discloses the utter corruption of their spirit and affections: "If ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments but that ye break my covenant" (verses 14, 15). And again, "If ye will not for all this hearken unto me" (verse 18). And yet again, "If ye walk contrary unto me, and will not hearken unto me" (verse 21). And still later, as their obduracy grows

more intolerable, "And if ye will not be reformed by me of these things, but will walk contrary unto me (verse 23); then will I also walk contrary unto you, and will yet punish you seven times for your sins." How true all this became, as the national declension passed from the neglect to hearken, to open disobedience and even scornful and defiant rebellion and apostasy, as written in the story of the wilderness, the Judges, the life of Saul, the pride of Rehoboam, the profanity of Jeroboam, the wickedness of Ahab, the transgressions of Ahaz and Uzziah, the last days of Israel and their awful extinction, the fall of Zedekiah, and, last of all, the rejection of Jesus of Nazareth by the entire nation, and their fearful ruin by the Roman power.

It will be noticed that this picture of wickedness consists of a number of paragraphs like scenes in a panorama, describing, apparently, the special developments of Israel's national history of wickedness which afterwards actually occurred. There are five of these distinct periods thus described. The first, from verse fourteen to seventeen; the second, from verse eighteen to twenty; the third, from verse twenty-one to twenty-two; the fourth, from verse twenty-three to twenty-six; and the fifth, from verse twenty-six to twenty-seven, or to the end of the chapter. These may describe the successive declensions in the wilderness, during the period of the Judges, during the later days of the kingdoms of Israel and Judah, after the Restoration, and finally

during Christ's personal ministry, culminating in the crucifixion of their Messiah.

Secondly, we have the vivid picture of God's judgments upon them. These consisted of plague, sickness (verse 16), sterility and barrenness of the soil (16), hatred and disaster from the hands of their enemies, oppression and bondage (verse 17), wild beasts and desolation of the land, pestilence, siege, famine, and slaughter (verses 25-30) destruction of their cities and even their sanctuary (verse 31), captivity and dispersion among the Gentiles, (verses 32, 33), long years during which the land should lie idle and enjoy her Sabbaths, in return for the stolen Sabbaths of the Lord (verses 34, 35), horrible terrors and suffering on the part of the scattered fugitives in all lands (v. 36-39); "I will send a faintness into their hearts in the land of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee as fleeing from a sword; and they shall fall when none pursueth." How vividly these terrific pictures describe the sufferings of the seed of Abraham during the last three thousand years, especially during the Christian centuries. The outrages and enormities practised upon the Jews for a thousand years, during the middle ages, surpass all the barbarities which human history anywhere records. They have been scattered in every land, yet proscribed from almost every country as vagabonds in the earth; they have been outcast, pillaged, expatriated, robbed by the wholesale, sold into slavery, separat-

ed from their families, violated, torn upon the rack, butchered, and treated as public criminals whom it was a Christian duty to torment and abuse. Surely, they have drunk to the bitter dregs this dreadful cup, and shown that not a word of this awful picture was exaggerated.

There is one strange expression in this chapter, which has received a literal interpretation by many careful expositors that seems to be reasonably justified. It is the words "seven times." It occurs several times in the chapter: first, in verses eighteen to twenty-one, where it seems to be a comparative expression of greater and more aggravated judgments, "seven times more," referring to the increased chastisement which God was about to bring upon them. But in verse twenty-eight it is used absolutely as a simple expression with no comparative reference to previous judgments. "I will chastise you seven times for your sins." If we bear in mind that this immediately precedes the last pictures of judgments, which seems to be a punishment commencing at the time of the Babylonish captivity and includes the wasting of their city, the burning of their sanctuary and their dispersion among the nations, it gives additional weight to the interpretation about to be explained; that is, that the seven times denote exact chronological periods or prophetic times, corresponding to the use of this expression in the prophecies of Daniel and John, where again and again we find the words, a time, times, and half a time, or three and a half times. In the fourth chapter of

Daniel the same expression is used exactly as it is here. "Seven times shall pass over thee." A time denotes naturally, the most important chronological period known, that is, the year. The year consists of three hundred and sixty days, according to the solar calendar and in the usual prophetic calculations, and is represented by this word time. We know that this was the case in connection with the seventy weeks which Daniel saw intervene before the coming of the Messiah. It is certain that these seventy weeks meant four hundred and ninety years, which is just seven times seventy days, counting a day for a year. The establishing of this standard in this one important prophecy, fixes it for others.

Applying it, therefore, to the present passage, seven times would be a week of years, comprising a total of 2,520 days, and counting each day for a year, seven times would be 2,520 years.

Now, let us put together the following important considerations:

a. Daniel declared that seven times should pass over Nebuchadnezzar's head in his madness, and at the end he should come forth restored to his reason. This we know, was symbolical. Nebuchadnezzar represented the Gentile nations. He was the head of the image, which had already been explained to mean the four great empires that should fill up the remaining centuries of human history, and that in the latter visions of this book are described as wild beasts. The meaning here is, that for seven times

seven great prophetic periods, this world power was to be, like Nebuchadnezzar during his insanity, debased, cruel, and, as it were, possessed with madness. Such has truly been the spirit of the Gentile nations. At the end of this period these nations are to be restored, as Nebuchadnezzar was, but only through the coming and the personal reign of the Lord Jesus Christ, the true King of nations. Now these are what Christ called the times of the Gentiles. They have a definite period and are to be at length fulfilled. Previous to this the Jewish nation had been in the ascendant, but from the days of Nebuchadnezzar the world has been passing through the times of the Gentiles, and the Jewish people have been subject to their oppressions; and their own dominion has been practically suspended. Therefore the times of the Gentiles have been to the Jews times of disaster, judgment and suffering. Now, in conjunction with this fact—

b. Notice that Moses declares seven times of judgment and disaster shall pass over the Jews for their disobedience. This we see exactly corresponds with the power of the times of the Gentiles. The only question is, when were these times of Jewish calamity to begin? The natural historical epoch is the Babylonish captivity, when the city fell, the kingdom was dissolved, and the people dispersed as captives in other lands, never after to have a really independent national existence and government; for even the kingdom of Herod was subject to the permission of the Roman power. It is a delightful

consideration to know that nearly twenty-five hundred years have already elapsed since this age of calamity began, and the seven times must be nearly fulfilled. It is not ours to prophesy, but humble faith can read even behind the dark lines of their judgment the promise of the morning, while a thousand other signals on the earth and in the skies are already proclaiming to the Daughter of Zion, "Behold thy King cometh, and thy salvation draweth nigh."

5. The restoration of the nation after judgment and repentance.

Lev. xxvi : 40-46.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity :

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.

These are the statutes and judgments and laws, which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

It is indicated that at last their idolatry, disobedience and hardness of heart will be completely broken, and that the entire nation shall repent and

turn to God to wander no more. And as they turn to Him with humble confession, recognizing all their calamities as divine chastenings which they have brought upon themselves, God promises that He will remember His covenant with their fathers, and will again forgive, and restore them to all their ancient privileges and blessings. This day is drawing near. "Blindness in part has happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are loved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. xi : 25-29).

The light of later prophecy sheds a still brighter glory over these later days. The time is coming when they "Shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him." And "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xii : 10, xiii : 1). And yet again the prophet Ezekiel describes this penitential return and restoration: "Then shall ye remember your own evil ways, and your doings which were not good, and shall loathe yourselves in your own sight, for

your iniquities and your abominations. In the day when I shall cleanse you from all your iniquities, I will cause you to dwell in the cities; and the wastes shall be built up; and they shall say, This land, which was desolate, has become like a garden of Eden" (Ezek. xxxvi : 31-35). "I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel; . . . after that they have borne their shame and all their trespasses, whereby they trespassed against me. . . . Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. xxxix : 25-29).

SECTION II.—*Personal Faithfulness to God* (Lev. xxvii).

1. With respect to singular vows. The singular vow was a vow of consecration on the part of an individual, induced by gratitude or a sense of personal obligation, to dedicate something to God. The object dedicated might be a person, one's own child, or one's slave, or it might be an animal from his flock. It was provided that such a dedicated person or thing might be redeemed; and the estimate of its value was to be recorded, according to God's own express stipulations or, where these were not explicit, by the estimate of the priest. It was also provided that in the case of a poor man, this estimation might be reduced, and the value accepted according to his ability.

Lev. xxvii : 1-13.

And the Lord spake unto Moses, saying,
 Speak unto the children of Israel, and say unto them, When
 a man shall make a singular vow, the persons shall be for the
 Lord by thy estimation.

And thy estimation shall be of the male from twenty years
 old even unto sixty years old, even thy estimation shall be fifty
 shekels of silver, after the shekels of the sanctuary.

And if it be a female, then thy estimation shall be thirty
 shekels.

And if it be from five years old even unto twenty years old,
 then thy estimation shall be of the male twenty shekels, and for
 the female ten shekels.

And if it be from a month old even unto five years old, then
 thy estimation shall be of the male five shekels of silver, and
 for the female thy estimation shall be three shekels of silver.

And if it be from sixty years old and above; if it be a male,
 then thy estimation shall be fifteen shekels, and for the female
 ten shekels.

But if he be poorer than thy estimation, then he shall pre-
 sent himself before the priest, and the priest shall value him;
 according to his ability that vowed shall the priest value him.

And if it be a beast, whereof men bring an offering unto the
 Lord, all that any man giveth of such unto the Lord shall be
 holy.

He shall not alter it, nor change it, a good for a bad, or a
 bad for a good: and if he shall at all change beast for beast,
 then it and the exchange thereof shall be holy.

And if it be any unclean beast, of which they do not offer a
 sacrifice unto the Lord, then he shall present the beast before
 the priest;

And the priest shall value it, whether it be good or bad: as
 thou valuest it, who art the priest, so shall it stand.

But if he will at all redeem it, then he shall add a fifth part
 thereof unto thy estimation.

All this legislation had reference to the consecra-
 tion of our common life to God, and teaches us that
 secular things may be made as sacred as those which
 we call religious; and that God accepts from each
 one, according to their ability, the dedication which
 they freely make of their life, their property, and
 the dearest objects of their affection.

2. Houses and fields might likewise be dedicated
 and then redeemed, on the same principle, and the
 proceeds of the redemption presented to God as an
 offering.

Lev. xxvii : 14-25.

And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof: a homer of barley seed shall be valued at fifty shekels of silver.

If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest's.

And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

This seems to teach us that, in our possession of secular things, we may be wholly consecrated to God, holding them as trusts for Him, and giving Him their value, as tokens of thankfulness for His inestimable gifts and grace to us.

It was provided in all these ransoms, that the estimation was to be according to the shekel of the sanctuary (verse 25). This shekel of the sanctuary was the special type of Christ's redemption of his people. It was the standard of redemption money in all other respects, and it reminded them constant-

ly that they were a redeemed people; and that all their gifts to God were to be regulated and inspired by the recognition of the price with which they had been purchased from judgment worse than that of Egypt (verses 14-25).

3. There were some things which they could not dedicate to the Lord and afterwards redeem, especially was this true of the firstborn.

Lev. xxvii : 26.

Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the Lord's.

It was already the Lord's as a substitute for the firstborn of Egypt, and God claimed it as a right. So our life is a redeemed life, and is already the Lord's; and our consecration is but the acknowledgment of His antecedent claims (verse 26).

4. There were some things which could not be redeemed when once consecrated to God.

Lev. xxvii : 27-29.

And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.

There was a sort of vow called *herem*, which denoted a higher kind of dedication for which no equivalent could be accepted. A man might dedicate his house, his cattle, his fields, and even his children to God, and then give an equivalent for

their value in money, and retain them in his ordinary course of life and occupation, and feel that he had substantially fulfilled his vow. But a thing given in a sense expressed by this word, could never be taken back (verse 29). This implies that there are some things in our engagements with God irredeemable, and in which He holds us to our sacred pledge to the letter, as he is willing to be held by his plighted word to us. There are vows and covenants which God may lead a soul to make, and which are specific and immutable, and in which our keeping faith with God is the condition on which alone we can stand approved. It was thus in the case of Jephthah. The Lord placed him among the heroes of faith, because he kept his word with God "in the thing whereof he had spoken."

While we give all things to God subject to His will concerning them as He shall show us day by day, yet there are some services and consecrations which are more definite and explicit, and wherever God has permitted us to give our word, we shall find that He will hold us to a faithfulness no less than his own. To take back a gift thus consecrated is a very serious thing. It was the sin of Ananias, and it is, no doubt, the secret of the blight which has fallen on many a Christian life. Perhaps some one who reads these lines may remember a forgotten vow made on a dying bed, a consecration as old as childhood, a promise by the deathbed of a mother, a sacrifice laid on the missionary altar, a pledge given in some great hour of deliverance which the

heart has tried to make good in some other way, but for which God will accept no substitute.

5. The tithes of the land and its produce were recognized as the Lord's (verse 30). These were but expressions of His ownership in everything.

Lev. xxvii : 30.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord.

Among the Jews they involved a much larger proportion of the annual increase than is generally supposed. Beside the first tithe which was given for the support of the priest, there was a second which went to sustain the service of the tabernacle, and every third year there was a tithe for the great annual feasts. All this, combined with the half shekel which was the ordinary offering at the entrance to the tabernacle, and the free-will offering and sacrifice, involved to every faithful Hebrew an expenditure for the cause of religion of at least three-tenths of his annual income every year. The same amount from the Christians of America would secure for the cause of Christ an annual contribution of over three hundred millions of dollars. With all our advanced light and enlarged privileges, and with the stronger motive of voluntary giving which ought ever to lead to greater sacrifice than any law of constraint, we have not yet even approached the results of systematic beneficence obtained by God's ancient people in the days of their faithfulness.

6. The strictest honesty was required in all de-

voted things and all dealings with God, in the contribution of money or redemption and fulfillment of VOWS.

Lev. xxvii : 32, 33.

And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

He shall not search whether it be good or bad, neither shall he change it : and if he change it at all, then both it and the change thereof shall be holy ; it shall not be redeemed.

When tithes were to be redeemed and their value to be paid in money rather than in kind, one-fifth more was to be added to cover all possible cost. When tithes were to be chosen from the flocks or herds, every tenth animal was to be separated for the Lord whether good or bad. The refuse or inferior were not to be chosen for Jehovah, as sometimes modern Christians dispose of their poor coin, but the strictest integrity was to mark their dealings with the Lord. A spirit of equal conscientiousness now, would revolutionize the practical working of modern Christianity.

THE BOOK OF NUMBERS.

INTRODUCTION.

“Wilderness” is the first Hebrew word in the Book of Numbers, and it aptly expresses the spiritual teachings which underlie that strange history. It unfolds the wilderness life of the Christian, as does no other book of the Bible. It is the story of wandering and failure. Its counterpart is the book of Joshua, which is the story of victory, inheritance, and rest.

The history of the book of Numbers comprises a period of about thirty-eight years, but the close of those years finds the people of Israel at nearly the same point at which they were in the beginning of that period. They had spent almost half a century in traveling the futile circles of the trackless desert, which only had served to furnish a grave for the generation that had crossed the Red sea, and to teach their children the lessons which were to save them from their fathers’ unbelief, and bring them into the inheritance which their fathers had refused to claim.

This book has always been regarded as typical of Christian experience in its lower and more defective forms, and so it is full of instruction, spiritual warning and quickening for our own time, which affords, we fear, a true and faithful counterpart, in many respects, of the unbelief, disobedience and disappointment so vividly set forth in the story of the wilderness.

CHAPTER I.

THE ARMY.

The book of Numbers opens with the picture of an army of more than six hundred thousand men, marshalled for victorious warfare, and organized and equipped in perfect form with all the accompaniments necessary for their successful advance.

We find in this great host, all the elements which constitute the army of the Lord in the church of the New Testament.

SECTION I.—*Sons.*

Num. i: 1-54.

And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,

Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;

From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

And with you there shall be a man of every tribe; every one head of the house of his fathers.

And Moses and Aaron took these men which are expressed by their names:

And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

As the Lord commanded Moses, so he numbered them in the wilderness of Sinai.

Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

Those that were numbered of them, even of the tribe of Sim-eon, were fifty and nine thousand and three hundred.

Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel:

Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

But the Levites after the tribe of their fathers were not numbered among them.

For the Lord had spoken unto Moses, saying,

Only thou shalt not number the tribe of Levi neither take the sum of them among the children of Israel:

But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh shall be put to death.

And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

And the children of Israel did according to all that the Lord commanded Moses, so did they.

The first thing required in the marshalling of the host was, that every one should declare his pedigree,

and should be enrolled according to the house of his fathers. It is thus in our spiritual life, and it teaches us that before we can be true soldiers, we must know that we are sons of God. The reason why many Christians fail in their tests and their service is because they do not know their place in the divine household, and have not entered fully into the blessed assurance of a full divine sonship. Therefore God required of His ancient people that they should know and declare their pedigree, before they could put on their armor. We also may know that we have eternal life and are the sons of God, and so be able to bear an unequivocal testimony to the world and stand with unfaltering front before the Adversary.

Our Lord received in like manner the witness to His Sonship, before He went forth into the wilderness to meet Satan, and then afterwards into the world to overcome him in others. This was what the devil tried his best to unsettle: "*If thou be the Son of God.*" But Christ overcame him in the confidence of His Father's love and His high calling. So let us, as we read these ancient records, make sure of our pedigree, and fully claim our sonship. "To as many as received him, to them gave he the power to become the sons of God." "And because ye are sons, he hath sent forth the Spirit of his Son into your heart, crying Abba, Father. The Spirit witnesseth with our spirits that we are the children of God."

SECTION II.—*Soldiers.*

Num. ii : 1-34.

And the Lord spake unto Moses and unto Aaron, saying,
Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nathon the son of Amminadab shall be captain of the children of Judah.

All that were numbered in the camp of Judah were a hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.

On the south side shall be the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.

All that were numbered in the camp of Reuben were a hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp; so shall they set forward, every man in his place by their standards.

On the west side shall be the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.

All that were numbered of the camp of Ephraim were a hundred thousand and eight thousand and a hundred, throughout their armies: and they shall go forward in the third rank.

The standard of the camp of Dan shall be on the north side by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.

All they that were numbered in the camp of Dan were a hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.

These are those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts were six hundred thousand and three thousand and five hundred and fifty.

But the Levites were not numbered among the children of Israel; as the Lord commanded Moses.

And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

The next picture of the ancient host is the picture of the soldiers. Having declared their pedigree they were next required to pitch by their own stand-

ard, with the ensign of their father's house. Only the men of war were counted.

So God expects all his people to be soldiers. We are not registered in the heavenly roll according to our place on earthly church rolls, but according to our enlistment in the army of the living God. The order of the standards was divinely arranged according to a perfect system. There were four great divisions around the tabernacle. On the east there were three tribes, numbering 180,400 men, led by the tribe of Judah. On the south there were three tribes numbering 151,450 men, with Reuben in the front. On the west there were three tribes around the camp of Ephraim, numbering in all 108,100 men; and on the north the remaining three tribes, numbering 157,600, with Dan in the center. This was the arrangement of the tabernacle when it rested. When in motion, the tribe of Judah always led the van, followed by Reuben. Then came the tabernacle with the ministering priests and Levites, followed by Ephraim, Dan and the other tribes.

We may learn from this order that the church of Christ is not a promiscuous mass of heterogeneous elements, but a divinely organized body. Christ is the living Head, and the Holy Spirit the ever-present guide, and all the divine provisions for mutual service, fellowship and co-operation we find wisely and completely defined in the New Testament, and illustrated in the primitive church.

In the center of the camp no standard was per-

mitted; but the tabernacle and the ark were the types of Jesus Christ Himself, around whom all the ranks of God's people should ever be gathered in unity. The leadership of Judah, whose name means praise, is at least suggestive of the spirit of Christian life and warfare, which should always march out like Jehoshaphat's army with the singers and the players in the front. We shall ever find the spirit of praise to be the keynote of triumph.

Military figures occupy a very prominent place in the pictures of Christian life in the New Testament. Our life is a very real conflict, and our adversaries are not going to be set aside by our ignoring them. God's ancient people, we are told, went forth, harnessed, out of the land of Egypt: and we shall wretchedly fall amid the perils and enemies of the way if we forget that "we wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness of this world, and spiritual wickedness in high places." They who fear the conflict will never have rest from it, but will be harassed by assault and defeat to the close. It is only by courageous resistance and victory that we can ever have real peace. Israel had ceaseless war during the time of the Judges, but a few brief campaigns on the part of Joshua and David brought lasting peace. After the bitterest conflicts, we always read that the land had rest from war.

Let us, therefore, put on the whole armor of God, fight the good fight of faith, and endure hardness as good soldiers of Jesus Christ. While we glory in

our pedigree, let us also lift up our standard and write upon it—Jehovah-nissi.

SECTION III.—*Servants.*

Num. iii : 5-51 ; viii : 5-26.

And the Lord spake unto Moses, saying,
Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

And the Lord spake unto Moses, saying,

And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine they shall be: I am the Lord.

And the Lord spake unto Moses in the wilderness of Sinai, saying,

Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.

And Moses numbered them according to the word of the Lord, as he was commanded.

And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites.

Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred.

The families of the Gershonites shall pitch behind the tabernacle westward.

And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.

And the hangings of the court, and the curtain for the door

of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

And of Kohath was the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites; these are the families of the Kohathites.

In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.

And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari.

And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

And the pillars of the court round about, and their sockets, and their pins, and their cords.

But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel.

And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

And the Lord spake unto Moses, saying,

Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am the Lord.

And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites:

Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:)

And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary:

And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

And the Lord spake unto Moses, saying,

Take the Levites from among the children of Israel, and cleanse them.

And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together.

And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites:

And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord.

And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites.

And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord.

Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

And I have taken the Levites for all the firstborn of the children of Israel.

And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them.

And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them.

And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

And the Lord spake unto Moses, saying,

This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:

But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

The next picture in the Hebrew host is the Levites, whose calling and functions are described in minute detail in the third and fourth chapters of Numbers. They represent the idea of service in our Christian life, as the priests did that of worship, and the soldiers, conflict.

1. They were separated unto God as an entire tribe instead of the firstborn of Israel, who were all dedicated to the Lord, and claimed as His peculiar property. As a commutation, he accepted the entire tribe of Levi instead of the firstborn of all their tribes, and set them apart to His own peculiar ministry. The dedication of the firstborn was connected with the slaying of Egypt's firstborn, and was recognized as the result of the sprinkled blood of the Paschal Lamb. It conveyed, therefore, the

idea of redemption. This was confirmed by the fact that the surplus of Israel's firstborn over and above the tribe of Levi, which amounted to about five thousand males, were redeemed by the payment of five shekels each. This was still further typical of our redemption, not with corruptible things such as silver and gold, but with the precious blood of Christ.

The Levites thus took the place of the redeemed men who had been bought back from death and judgment by the blood of the Lamb, and so they express for us a great spiritual truth, that all our service must have its root in redemption, and its inspiration in the blessed consciousness of a Saviour's love. The slave girl bought from the block in New Orleans, when about to fall into the hands of cruel and lustful men, was set free by her benevolent purchaser; but with every instinct of gratitude overwhelming her, she threw herself at his feet and refused to accept her freedom, begging him to take her as his servant as long as she should live, and exclaimed whenever she was asked why she was willing to endure the privations and toils of her life, "He redeemed me, he redeemed me." This is the spirit of the Apostle when he says, "Ye are not your own; ye are bought with a price. Therefore glorify God in your own body which is God's."

2. The Levites were not only redeemed men, but they took the place of firstborn men, that is, the place of sons and heirs. The nature of their in-

heritance is very beautifully described in many places in the Levitical code. It consisted simply in this, that God himself was their inheritance. They had no share in the land of Canaan except the tabernacle and its immediate precincts. To them came no worldly possessions, but it was added, "The Lord is their inheritance." This is an expressive type, not only of the Christian's high calling and glorious prospects as an heir of God and a joint heir with Christ of all the glory of His kingdom and of His throne, but of a deeper truth, namely, that the true servant of the Lord, like the ancient Levite, must take the Lord Himself for the supply of his spiritual needs, and the strength of all his service. In this respect the Lord Jesus was a true Levite. He constantly claimed "I can do nothing of myself. As I hear, so I speak." "As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me." He was constantly depending upon His Father and His resources for all His earthly ministry. And like Him the great Apostle could say: "I am not sufficient even to think anything as of myself, but my sufficiency is of God, who also hath made us able ministers of the New Testament." So Peter adds, "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever." None are so rich as they that are absolutely poor. When we have

nothing else, then we have God for our inheritance, and can say: "God is able to make all grace abound; so that we always, having all sufficiency in all things, may abound in every good work."

3. The Levites were subordinate to and under the direction of the priests. So Christian work must ever be subordinate to Christian worship, and our service must be under the control and inspiration of our deeper life and fellowship with the Lord Jesus Christ. Our highest service is our ministry unto Him as priests in His presence, and all our service for others should be impelled by that spirit of higher devotion.

These two classes, the priests and the Levites, beautifully represent the two sides of Christian life, the devotional and the practical. They do not refer to two classes of men or women, some of whom shall be Marthas and the other Marys, but to the two aspects which ought to be combined in all the services of the Lord, the one looking inward and heavenward, and the other looking outward and around to the needs of our fellow men and the work given us to do. Both are beautifully combined in the ancient promise (Isa. lxi:6). "Ye shall be named the priests of the Lord; men shall call you the ministers or Levites of our God."

4. The Levites were classified into three sections namely: the Kohathites, the Gershonites, and the Merarites. The Kohathites had charge of the sacred vessels, the Gershonites the curtains and coverings, and the Merarites the bars and boards of

the tabernacle. These classes represent the various orders and spheres of Christian ministry which Christ has appointed in the church. There are diversities of gifts, but the one Spirit; there are diversities of ministries, but the one Lord; there are diversities of works, but the one God who worketh all in all. Some are called to be teachers, and some to be helps; but the helps are placed above the governments, and the least are often the greatest. The rule of preferment and honor in the kingdom of Christ is self abasement. No ministry for Him is menial, and yet to every man His work is given, and faithfulness consists in standing in our lot.

There were some things in the tabernacle which could not be committed to careless hands. The oxen could draw the heavy boards, but the golden vessels might not be touched by any but the consecrated Kohathites. For each of us there is a work to do, which no man can be paid to do in our stead, and for which no proxy will ever be accepted. There are vessels of the Lord which our hands must bear, and cups of water which we must carry ourselves. The bearing of the tabernacle by the ministering hands of the Levites, is a lovely picture of the support of the church of Christ by the united hands of God's faithful people each in his place, and all together bearing the precious burden, in which the Lord Himself condescends to dwell. The principle of mutual service is constantly recognized in God's Word: "One soweth, and another reapeth;" and it is a heavenly and happy

gift to know our places, and be able also to appreciate our brother's work. It is said about some of David's ancient warriors in high commendation, that they could keep rank. And one of the sweetest expressions in the New Testament in commendation of the disciple is, "Thou also, true yoke fellow."

A traveler describes two laborers in Africa, working together in the sowing of their fields. The one was without legs and the other was without arms. The armless one carried his neighbor on his shoulders, while the other scattered the seed with his hands, the two together constituting one workman. So let the sons of Kohath and Gershon work together in the mutual ministry of the heavenly tabernacle.

The account of the Levites is closed with the beautiful picture of their solemn and public dedication on the altar of the tabernacle (Num. viii : 9, etc.) "Thou shalt bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole congregation of the children of Israel together; and thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites, etc. And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be mine. And the Levites were purified, and they washed their clothes, and Aaron offered them as an offering before the Lord."

What a beautiful picture of living sacrifice. This was the highest of all the Levitical offerings. It was not a bullock or a lamb, but a company of living men, solemnly dedicated by the imposition of hands, and laid as a sacrifice on the altar of the Lord. What a vividness it gives to the Apostle's injunction, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service" (Rom. xii : 1).

SECTION IV.—*Saints.*

Still another class appears in this great procession of the army of the Lord; the Nazarites, who are described at length in the sixth chapter of Numbers, and who stand as special types of saintship and separation in the church of God. The ordinance of the Nazarites, however, is preceded by two or three other important regulations in regard to the subject of purity, culminating in the special class separated to represent this distinct idea. Their success depended upon their perfect purity, and so God made full provision for their separation from all evil.

1. Every leper, every one with an unclean issue, and every one defiled by the touch of the dead, had to be separated from the camp.

Num. v : 1-4.

And the Lord spake unto Moses, saying,
Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.

So we must cleanse ourselves from "all filthiness of the flesh and spirit, and come out from all evil, before we can be used by God in consecrated service and enter into the land of our inheritance" (II. Cor. vi: 14-17, Josh. vii: 12). "Wherefore come out from among them, saith the Lord, and touch not the unclean things, and I will receive you and be a Father to you, and ye shall be my sons and daughters, saith the Lord God Almighty." And again, "Neither will I be with you any more, except ye destroy the accursed from among you."

2. Trespasses must be confessed, restitution must be made, and the sacrifice of atonement offered.

Num. v: 5-10.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty;

Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

And so our mutual or relative injuries must be met fully, that we may be victorious in our Christian warfare, and effectual in our work for God. "If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet

for the Master's use, and prepared unto every good work" (II. Tim. ii : 21).

So the Lord bids us to put away from our midst all causes of mutual misunderstanding, and even if a brother have aught against us, to go to him in the spirit of forgiveness and love, and remove the misunderstanding if possible (Matt. v : 23-24). "If thou bring thy gift to the altar, and there remember that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift."

3. The very suspicion of evil must be removed and prevented (Num. v : 11-21), and so provision is made for the trial of the suspected person by what is called "the waters of jealousy," which were to become accursed to the guilty person, but to be harmless to the innocent.

Num. v : 11-15, 24-28.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

And a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter.

Then the priest shall take the jealousy offering out of the

woman's hand, and shall wave the offering before the Lord, and offer it upon the altar :

And the priest shall take a handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot : and the woman shall be a curse among her people.

And if the woman be not defiled, but be clean ; then she shall be free, and shall conceive seed.

4. The highest conception of purity and separation was expressed by the law of the Nazarite.

Num. vi : 1-8 ; 22-27.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord ;

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

All the days of the vow of his separation there shall be no razor come upon his head : until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.

All the days that he separateth himself unto the Lord he shall come at no dead body.

He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because the consecration of his God is upon his head.

All the days of his separation he is holy unto the Lord.

And the Lord spake unto Moses, saying,

Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

The Lord bless thee, and keep thee :

The Lord make his face shine upon thee, and be gracious unto thee :

The Lord lift up his countenance upon thee, and give thee peace.

And they shall put my name upon the children of Israel, and I will bless them.

Here we observe : (1). He was entirely separated unto God, recognizing himself, and being recognized

as a dedicated life. (2). The sacrifice was voluntary and not constrained, and therefore had the sweet savor of perfect joy and love. 3. It was accompanied by a vow of special form and most sacred consecration. (4). He was to abstain from wine and all strong drink, suggesting that his life was to be free from the heat of earthly passion and excitement, and that the calm and heavenly freedom of the divine possession was ever to characterize him. (5). He must not touch the dead, not even in his own immediate family. This implies that if we would be true Nazarites, we must be separated from our old fleshly nature; we must be crucified with Christ, and so risen with Him, that we shall not touch, even in consciousness or memory, the sinful self which we have renounced and crucified. (6). No razor must touch his head or body, but he must be wholly yielded to the Lord in perfect simplicity. The hair of the human body seems in some way to be the divine symbol of power, and the design of this feature of the Nazarite's life was to suggest, as in the case of Sampson, the idea of power in all the fulness of the divine endowment and indwelling of the Holy Spirit. A Nazarite thus expresses the idea of purity and power as inseparably combined. So we find that Sampson was a Nazarite; and while faithful to his consecration, he was possessed of the superhuman strength which God gave as the seal of that consecration. When he abandoned that he lost his strength. Surely the lesson is not hard to find in our spiritual life. We shall be

weak and sinful men as oft as we allow the world to defile us. But in holy separation we shall find boundless possibilities of God's power and fulness.

SECTION V.—*Stewards.*

Num. vii : 1-6, 11, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78, 84-89.

And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered :

And they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

And the Lord spake unto Moses, saying,

Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

And Moses took the wagons and the oxen, and gave them unto the Levites.

And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.

On the second day Nethaneel the son of Zuar, the prince of Issachar, did offer.

On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh:

On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered:

On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

On the twelfth day Ahira the son of Enan, prince of the children of Naphthali, offered:

This was the dedication of the altar, in the day when it was anointed, by the princes of Israel; twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

Each charger of silver weighing a hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:

The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was a hundred and twenty shekels.

All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim: and he spake unto him.

The closing picture of the Hebrew camp is the presentation by the princes of Israel of their voluntary gifts in the service of the tabernacle, and the consecration of the altar. This is intended to suggest and prefigure the duty of Christian stewardship, and the consecration of our means as one of the most important departments of entire dedication to God and practical Christian service. These offerings were made spontaneously, and do not seem to have been even suggested by Moses, but were brought by the princes of their own accord under the pressure of their respective tribes, who seem to have contributed along with them the means for these several gifts. Moses had to hesitate and inquire of the Lord before accepting them, showing their entire spontaneousness (Num. vii: 3-5).

This is ever the true spirit of Christian beneficence. The consecration of their substance to God, was one of the very first results of the pouring out of the Holy Spirit on the day of Pentecost (Acts iv: 34) and has ever marked the measure of the

church's life and consecration. The apostle Paul unfolded its principles, and emphasized its obligations with peculiar fulness in almost all his epistles. We find him classing it in his letters to the Corinthians among the very highest graces of the Christian life, and especially urging this spirit of heartiness and spontaneousness, as its true mode of inspiration (II. Cor. viii : 7-12). "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

The gifts of the princes occupied twelve entire days, each prince and tribe taking an entire day in succession, and the services being signalized as a feast day by universal rejoicing. The services and gifts of each day are chronicled with minutest detail, embracing not only the names of the givers but also the specifications of their various gifts, and even where from day to day the gifts were the same, yet the account is repeated with equal minuteness over and over again, as if the Holy Spirit were never weary of recording in everlasting remembrance the smallest gifts of His people's gratitude and love. This is intended to teach us that God recognizes in detail our every gift and service, and has, in His book of eternal memorial, an enduring record of each.

This chapter of Numbers is the longest chapter in

the Bible, and it is not a little significant that the Holy Ghost has devoted such a chapter to the subject of Christian giving. It is but a specimen page from the larger volume which God is keeping amid the archives of the Judgment, for the day when He shall come "and his reward shall be with him."

It is also significant that all the gifts were of equal value, teaching us that our giving should be proportionate, and that none should be unequally burdened, but together share in common the claims of Christ's kingdom (II. Cor. viii: 13, etc.).

The names of the princes of Israel who gave these offerings seem to possess a peculiar significance. Nathon, the first, representing the tribe of Judah, signified an oracle, implying that very often our best way of speaking and testifying to God is through our gifts. Nethaneel, the second, means God's gifts, implying that all our gifts are to be smaller recognitions of His larger bounties. Eliab, the third, signifies "God His Father." Elizur, the fourth, signifies God his Rock. Shelumiel, the fifth, means God his Peace: the three together suggest that they who have learned to know Jehovah as their Father, their Strength, and their Peace, will count it a privilege to serve Him with the very best their life can offer, and that their richest gifts are little, compared with the value which they place on His inestimable grace. Eliasaph, the sixth, means God his Gatherer, and implies that He will take care of the seed that we sow in loving consecration, and gather its richer harvests. Elishama, the

seventh, means God his Hearer, and expresses the thank offering of the loving heart for answered prayer. Gamaliel, the eighth, means God his Re compenser, and reminds us that God will return, and that fully, what we lovingly give to Him. Ahiezer, the tenth, means the Helping Brother, suggesting the mutual blessings of co-operation and help in Christian work and giving. Pagiel, the eleventh, signifies God Meets, suggesting the favor and acceptance with which God recognizes the gifts and sacrifices of His people's love. This is beautifully expressed in the closing verses of the chapter, where we are told that after the offerings were all presented Moses entered into the tabernacle of the congregation, and heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony from between the two cherubims (chap. vii : 89).

It would seem as though God was so pleased with the willing gifts of His faithful people, that He came down immediately to recognize them and speak to them in the tender voice of His approval and blessing. What He said to Moses we are not told, unless it be that the next verses in the commencement of the eighth chapter (verses 1-4), commending the lighting of the lamps in the tabernacle was the message given. If this were so, it may well teach us that the gifts of God's people, when lovingly and faithfully bestowed, will ever bring the blessing of the outpouring of the Holy Spirit in the church of Christ, and the kindling of a light

and fire in God's sanctuary and altar, which will spread its brightness afar on a dark and sin-cursed world.

In a later prophet we know that He has told us explicitly the blessing which our consecrated gifts will ever bring (Mal. iii:10-12). "Bring ye all the gifts into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of the ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts."

CHAPTER II.

THE ADVANCE.

Hitherto we have seen the camp at rest, but now preparations are made for their great march. They were not to dwell forever under the shadows of Sinai or in the howling wilderness. It was but eleven days' journey from Mt. Sinai to the borders of the promised land, and within a very little while they might have been in the inheritance of their fathers. Everything was now ready; an army of three-fourths of a million of men, organized and thoroughly disciplined, had grown out of the rabble that escaped from Egypt, and the majestic presence of God was ready to lead them into glorious victory and complete possession of their national heritage. And so the signals for their advance began.

1. The first of these was the observance of the Passover.

Num. ix : 1-14.

And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

Let the children of Israel also keep the passover at his appointed season.

In the fourteenth day of this month, at even, ye shall keep it in his appointed season : according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

And Moses spake unto the children of Israel, that they should keep the passover.

And they kept the passover on the fourteenth day of the

first month at even in the wilderness of Sinai : according to all that the Lord commanded Moses, so did the children of Israel.

And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day : and they came before Moses and before Aaron on that day.

And those men said unto him, We are defiled by the dead body of a man : wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel ?

And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord.

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

They shall leave none of it unto the morning, nor break any bone of it : according to all the ordinances of the passover they shall keep it.

But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people : because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.

And if a stranger shall sojourn among you, and will keep the passover unto the Lord ; according to the ordinance of the passover, and according to the manner thereof, so shall he do : ye shall have one ordinance, both for the stranger, and for him that was born in the land.

This was observed at the usual time, on the fourteenth day of the first month, just one year after their departure from Egypt. Thus they began their advance into their final inheritance, at the same place, and in the same spirit, as they had their escape from the bondage of Egypt. So we must begin every new departure of our Christian life at the cross of Jesus, whether it be, as this movement typified, our entering into the fulness of Jesus or our consecration to any special service for the Lord. We shall never get away from the necessity of that precious blood, which grows more dear to the Christian heart the more we learn of the fulness of its

power, not only to pardon, but also to cleanse, to consecrate and to overcome.

There was, however, a special provision connected with this Passover, which was singular and exceptional. Certain persons came to Moses and explained that they had not been able to keep it, on account of defilements at the time through the touch of the dead. God, therefore, provided that they might keep the passover for themselves, at a special time, on the fourteenth day of the second month, and it would be accepted out of season on account of the special circumstances of the case. How beautifully we are thus instructed that while we are not to dispense needlessly with God's ordinary, stated ordinances of blessing, yet His grace overruns all conventional boundaries and meets us under the most unusual circumstances and unseasonable times and places, when it is really necessary that He should depart from His normal methods of working.

This significant Passover was provided for members of the congregation who had become defiled, and were not prepared to participate at the usual season. So the cross of Christ meets the weakest and the most unworthy of God's children, and gives them, with infinite tenderness and patience, time and opportunity to recover from their failures, to be cleansed from their defilements, and ultimately to take their place abreast of their brethren, in full acceptance and equal blessing, in the common advance.

2. The pillar of cloud and fire next appears as the

visible guide of the march which was about to begin; and with great beauty and spiritual significance its appearance and manifestation, both in movement and repose, are described in the closing verses of the ninth chapter of Numbers.

Num. ix : 15-22.

And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony : and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

So it was alway : the cloud covered it by day, and the appearance of fire by night.

And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed, and at the commandment of the Lord they pitched : as long as the cloud abode upon the tabernacle they rested in their tents.

And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not.

And so it was, when the cloud was a few days upon the tabernacle ; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed.

And so it was, when the cloud abode from even until the morning, and that the cloud was taken up in the morning, then they journeyed : whether it was by day or by night that the cloud was taken up, they journeyed.

Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not : but when it was taken up, they journeyed.

This glorious manifestation of the divine presence finds its spiritual fulfilment in our life in the guidance of the Holy Ghost. It is important for us to learn not only to follow the Spirit when he leads us forward, but also to wait when he holds us in silence. " At the commandment of the Lord they journeyed, and at the commandment of the Lord they pitched ; as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days,

then the children of Israel kept the charge of the Lord, and journeyed not." True obedience requires the spirit of great quietness, self-restraint, and the suppression of all the impulsive, passionate, eager voices of the fleshly mind, as well as the prompt and courageous energy which is ready to go forward at His immediate call. Those who have best learned to wait will be most ready to run when truly called, and those who are most hasty will usually be most timorous in real danger. So we find that Joshua and Caleb, the two brave men who were not afraid to enter the land in the face of all the formidable adversaries, were also the two that could wait forty years for their inheritance; while on the other hand, the people who were afraid to go forward at God's call and occupy their promised inheritance, the very next day were rash enough to rush forward without God's command and perish miserably at Hormah.

Moses himself had been deeply taught this lesson of waiting by his own early experience. At forty years of age he, too, was ready to rush forward at his own impulse. But God sent him into Midian for another forty years, and when he came forth he had learned to be still, and let God lead (Isa. xxx: 15, Acts xvi: 6, 7, and xix: 21). Thus we see the great apostle of the Gentiles, in the commencement of his missionary work, held again and again by the Spirit from fields that he would have entered, and finally, as he tarried and obeyed, better openings for his work in other fields presented themselves, and he

found the first places, at a later period, prepared for him with a fulness of blessing which would not have come if he had hastily entered them. So, on the other hand, a little later, we find him as persistently following the Spirit as he had obediently waited upon Him before. Even when the disciples around him implored him to desist from his journey to Jerusalem, he could only repel their tender pleadings and follow on, after that pillar of cloud and fire which was leading his own faith forward to bonds and afflictions.

This blessed presence is the privilege of every consecrated believer. "As many as are led by the Spirit of God, they are the sons of God." This is the only light that can lead us into the fulness of Christ, which was the special lesson of the march of Israel. He who would know the fulness of the land of promise, must follow the pillar guide. It is the Spirit "who shall take of the things of Christ, and show them to us." It is the Spirit who makes us know the things which are freely given us of God, "Which eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I. Cor. ii: 92-1).

3. The two silver trumpets are next described.

Num. x: 1-10.

And the Lord spake unto Moses, saying,

Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation,

And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee.

When ye blow an alarm, then the camps that lie on the east parts shall go forward.

When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

But if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the Lord your God.

These were both made of the same material and were precisely alike. They were used to summon the people to the great assemblies, public feasts, religious services, the commencement of journeys, or the alarm of war. They were also used to herald the dawn of the year of jubilee.

These two silver trumpets are beautiful types of the voice of God speaking to His people through the Word and the Holy Spirit. Both made of the same material, they denote that the mind of the Spirit is always in harmony with the teaching of the Word, and that these twin voices never contradict each other. The uses of the trumpets sweetly express

the precious value and the various messages of God's Word and Spirit. They are ever leading our steps in the pilgrimage of life, warning us of danger and of enemies, calling us to work and summoning us to the battles of the Lord, wooing us to His sanctuary and speaking to us there His divine messages, bringing to us the joy and gladness of His gracious words, and bringing to us the blessedness of the people that know the joyful sound, and walk in the light of His countenance, and finally proclaiming to us the words of hope and promise that foretell the glad coming of our Lord, and the jubilee of millennial ages.

4. Finally, we have the ark of God represented as also leading the hosts of Israel in their first advance through the wilderness.

Num. x : 15-35.

And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.

And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.

And the tabernacle was taken down ; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

And the standard of the camp of Reuben set forward according to their armies : and over his hosts was Elizur the son of Shedeur.

And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.

And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.

And the Kohathites set forward, bearing the sanctuary : and the other did set up the tabernacle against they came.

And the standard of the camp of the children of Ephraim set forward according to their armies : and over his host was Elishama the son of Ammihud.

And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedabzur.

And over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.

And the standard of the camp of the children of Dan set for-

ward, which was the rearward of all the camps throughout their hosts : and over his host was Ahiezer the son of Ammishaddai.

And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.

And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.

Thus were the journeyings of the children of Israel according to their armies, when they set forward.

And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred.

And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

And they departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them.

And the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee.

Just prior to the account of this, however, we have an interesting account of the beginning of that march, and the request of Moses to Hobab, his brother-in-law, to become their guide through the desert. It is not stated whether this was authorized by the Lord, but it seems to have been an impulse of Moses' natural reason. Knowing as he did from years of experience the dangers of the wilderness and the tried experience of Hobab, it was natural that he should desire his presence and direction and think it necessary that they should have all the wisdom that could be legitimately commanded. God does not directly reprove this act of

human dependence but significantly changes the position of the ark from the center of the camp to the front, and we read that "the ark of the covenant of the Lord went before them in the three days' journey to search out a resting-place for them, and the cloud of the Lord was upon them by day when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. And when they rested, he said, Return, O Lord, unto the many thousands of Israel." This second act must have made it plain to Moses, that God Himself was to be their personal Guide, and that even the wisdom of Hobab was not needed in their supernatural journey.

The ark was the special type of the presence of the Lord Jesus Christ, and His direct guidance is one of the privileges of His disciples, and one of His sweetest personal promises. He is the loving Shepherd who, "when he putteth forth his own sheep, goeth before them, and his sheep follow him because they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers"(John x:4-6).

Ordinarily the ark was in the center of the camp, as Jesus Christ is embosomed in the hearts of His people, but in this instance it moved in front, out of its usual place; and so there are times in the Christian's experience, when the way is dark and uncertain, that our blessed Master becomes strange-

ly manifest as the Guide of our perplexing pathway, the Leader of our timid steps, and the Captain of salvation for His struggling hosts. Sometimes He is riding before us on the white horse of victory, while his enemies flee before him as smoke is driven, and then again resting in our midst in all the tenderness of His gracious presence.

The special form of invocation which was used when the ark set forth, has become crystallized in the exquisite poetry of the LXVIIIth Psalm, which is also one of the Messianic prophecies, and finds its highest fulfilment in the triumph and ascension of the Lord Jesus Christ. It opens with the same words of Moses : "Let God arise, let his enemies be scattered; let them also that hate him flee before him," etc. And then it moves on in stately procession, like the camp of Israel in the wilderness. "O God, when thou wentest before thy people, when thou didst march through the wilderness; Selah: the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary. Thy congregation hath dwelt therein; thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word; great was the company of them that published it. Kings of armies did flee apace; and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feath-

ers with yellow gold," etc. And then it rises to the grandeur of His ascension and His presence with His people in the grace and glory of the Gospel. "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah."

The subsequent history of the ark of the covenant throws a beautiful light on the personal guidance of the Lord Jesus with respect to His people. It does not always seem to have gone visibly before the people, but ordinarily to have been carried in the center of the camp. But in times of special perplexity and crisis, it always went immediately before. So again, when they came to the waters of the Jordan, it was the ark which first touched the angry billows and before whose presence they melted away and left the pathway clear for the following hosts; even as our blessed Saviour leads for us the way through the floods of death and opens the pathway of safety, victory and glory (Josh. iii: 13-17).

Thus prepared and preceded, the camp of Israel begins its forward march.

CHAPTER III.

THE FAILURE AND RETREAT.

Their journey might have been, and should have been, a career of glorious conquest. It would have been just as easy to enter Canaan now, as half a century later; but forty years of disaster and disappointment intervened, and at last the skeletons and skulls of all the men and women of adult age who came out of the land of Egypt, were left as monuments of awful warning on the burning sands.

The stages of the unbelief and disobedience which at length culminated in their refusal to enter the land, were very gradual, and are traced by the fingers of the Holy Ghost with strictest detail. "Now these things were our examples to the intent that we should not lust after evil things as they also lusted, neither be idolators as were some of them; as it was written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them also murmured, and were destroyed of the destroyer" (I. Cor. x : 6-10).

This solemn failure of ancient Israel has become

the portentous warning of all the subsequent dispensations. We find the Psalmist in his day recalling it to the minds of God's people with the imposing admonitions: "To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways; unto whom I swear in my wrath, that they should not enter into my rest" (Psa. xcv: 8-11). And again in the Epistle to the Hebrews, just in the midst of the last forty years of opportunity given to Israel before the destruction of Jerusalem, the Holy Ghost again recalls the example of ancient Israel, not only as a lesson to the nation, but also as an admonition to each individual Christian, bidding him take heed, lest by unbelief and disobedience he should miss that higher rest of which Canaan was but the type. "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation. For some when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not?" So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his

rest, any of you should seem to come short of it.

. . . For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.

. . . For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. iii: 15 to iv: 11).

1. The failure of ancient Israel began in their murmuring at Taberah.

Num. xi: 1-3.

And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp.

And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched.

And he called the name of the place Taberah: because the fire of the Lord burnt among them.

The marginal reading here, is very striking. "And when the people, *as it were*, complained, it displeased the Lord; and his anger was kindled, and the fire of the Lord burned among them and consumed them that were in the uttermost parts of the camp. And he called the name of the place 'Taberah,' because the fire of the Lord burnt among them."

The spirit of discontent and ingratitude is gener-

ally the beginning of deeper and bolder unbelief and sin. Here we see that even before it had become fully manifest, God saw it, and manifested His burning displeasure against it. For the people "as it were, murmured." This implies that kind of discontent which does not dare openly to reproach God with our troubles and misfortunes, but scolds him through other people, and finds fault with circumstances and things, scarcely imagining that God is really blamed, or regards our murmurings as against Him. When we find fault with circumstances, we are really finding fault with God, with whose permission, at least, all things come to us. God wants us to learn that the bitterness that we tolerate in our spirit is as really sin as that which is expressed in open murder or defiant blasphemies against God, though not as aggravated. "He that hateth his brother is a murderer." And unthankfulness and ingratitude toward God are the real roots of rebellion. For we read in Romans, it was "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened," and God gave them up to a reprobate mind, and all the aggravations and issues of sin.

2. The lusting of the people, and the mixed multitude at Kibroth-hattaavah.

Num. xi: 4-10; 18-20; 31-33.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

We remember the fish, which we did eat in Egypt freely ; the cucumbers, and the melons, and the leeks, and the onions, and the garlic :

But now our soul is dried away : there is nothing at all, besides this manna, before our eyes.

And the manna was as coriander seed, and the color thereof as the color of the bdélium.

And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it : and the taste of it was as the taste of fresh oil.

And when the dew fell upon the camp in the night, the manna fell upon it.

Then Moses heard the people weep throughout their families, every man in the door of his tent : and the anger of the Lord was kindled greatly ; Moses also was displeased.

And say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh : for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat ? for it was well with us in Egypt : therefore the Lord will give you flesh, and ye shall eat.

Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days :

But even a whole month, until it come out at your nostrils, and it be loathsome unto you : because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt ?

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

And the people stood up all that day, and all that night, and all the next day, and they gathered the quails : he that gathered least gathered ten homers : and they spread them all abroad for themselves round about the camp.

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

This spirit of earthly desire began with the mixed multitude who had accompanied them out of Egypt, and who seem to have been a sort of loose rabble of mere camp followers, having no part with God's covenant people except to be a point of contact and temptation between them and the world. Unhappily, the professing church of God in the Christian age has been largely made up of just such camp-followers, people who do not belong to the true Is-

rael but simply follow the camp of the Lord because of earthly attachments and advantages ; and when trials or temptations come, they are always channels or instruments of evil. On this occasion they began to lust after the luxuries of their Egyptian life. "We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all, beside this manna, before our eyes."

This would seem very disgusting if it were not so much like ourselves. It is the spirit of the flesh, and it is usually the occasion of most of our murmuring. Our Lord has given us the same sad picture of a restless and discontented world in every age. "What shall we eat? what shall we drink? and wherewithal shall we be clothed? After all these things do the Gentiles seek." It is the spirit of the animal in man, and it is the same in the most refined forms of self-indulgence as it is in the coarse and brutal slave. The Apostle calls it "the lust of the flesh." The Lord has given us physical needs and appetites, but He never designed them to be predominant in our nature; and whenever they become ends of life and objects of gratification, they drag us down into the depths of corruption and judgment.

God becomes indignant with the unholy tears and murmurings of the camp, and even Moses for a little loses his self-control and speaks with impatient haste. But the patience of God does not fail even

in the hour of His displeasure. The sensual cry of the multitude was answered by the sending of a great swarm of quails, which covered the entire ground and fell to a depth of three feet for miles around. They kept the whole people a day and a night in gathering them as they fell, and they were surfeited for a whole month with the supply, until it became repulsive to them. The judgment of God fell upon them in the midst of their gluttonous indulgence, and a plague broke out which destroyed many lives.

God has warned us very solemnly in the New Testament against the spirit of earthly indulgence, in the beautiful language which refers so graphically to our Christian pilgrimage. The apostle Peter says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." And the apostle John declares, "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I. Peter ii : 11, I. John i : xvi-xvi).

If we would avoid the love of the world, we must avoid the mixed multitude and maintain our separation from evil men; so we are commanded: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with

Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (I. Cor. vi:14-18 and vii:1).

3. *Moses' Failure.*

Num. xi: 11-17, 21-30.

And Moses said unto the Lord, Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me?

Have I conceived all this people? have I begotten them, that thou shouldest say unto them, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

I am not able to bear all this people alone, because it is too heavy for me.

And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them,

And Moses gat him into the camp, he and the elders of Israel.

The next indication of declension and danger is seen in the wavering of even Moses himself in this hour of testing, when God announces to him the miracle which He is about to perform in feeding the people with flesh. It had already begun in Moses' impatience with the people's complaints, and even with the Lord for placing such a burden upon him. "And Moses said unto the Lord, wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness." This was a

fit of downright petulance, and Moses lost much by it. God took him instantly at his word, and relieved him of much of his honor and care, by taking some of the Spirit which was upon him and dividing it with the elders, who henceforth were to share the cares of the congregation with him" (Num. ii : 11-17, also, verses 25-30). There was no more of the divine Spirit given than Moses himself had possessed, only it was shared with a large number. We are not told that this was ultimately a great blessing. Moses might still have retained the sufficiency of God himself, and that was all the elders had after they had received the blessing. They simply had some of the Spirit that He had had before. Moreover, this was the origin of the Hebrew eldership, and the end of it was the condemnation and crucifixion of the Lord Jesus Christ.

The spirit of impatience in Moses, led to a spirit of unbelief. God's great promise of deliverance is met by him with the question, "Shall the flocks and herbs be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not" (Num. xi : 22, 23,). This was the first indication of wavering in the spirit of the great lawgiver. It is not marked as severely as his later fault which excluded him from the land of Canaan, but it was probably the root even of that great and fatal error, and therefore the Lord reproved it somewhat sharply that his

servant might be guarded and forewarned. "Let us take heed lest there be in any of us an evil heart of unbelief," so that we ever limit the Infinite and Almighty One.

4. The spirit of discontent next breaks out in Miriam and Aaron.

Num. xii : 1-16.

And Miriam and Aaron spake against Moses because of the Ethiopian woman he had married : for he had married an Ethiopian woman.

And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it.

(Now the man Moses was very meek, above all the men which were upon the face of the earth.)

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all mine-house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold : wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the Lord was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee.

And the Lord said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

And Miriam was shut out from the camp seven days: and the people journeyed not until Miriam was brought in again.

And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

The sister of Moses had been pre-eminently used of God in this marvelous history as the chosen instrument in his early childhood of bringing him under his mother's nurturing care, when discovered by the daughter of Pharaoh. Afterwards she had been called by the special anointing of the Spirit. She had been selected to lead the choral songs of the triumphant people after they had crossed the Red sea, and probably, also, afterwards in seasons of public worship and rejoicing. Being the older sister of Moses, she probably assumed a degree of authority which would be quite natural, and in this case it was carried by her to the extreme of interference in his personal matters, as good people often do. The immediate subject of her dislike and annoyance at this time, was the wife of Moses. She was joined in her prejudices and evil speaking by her brother Aaron, and their combined influence threatened serious disaffection in the camp.

The description of Moses' wife has opened an unsettled controversy as to whether this were the daughter of Jethro, the wife whom he had married in Midian, or some other and second wife of whom we have no detailed account. Certainly it seems a little strange that a daughter of Midian should be called an Ethiopian. Many have found in this incident a type of the Lord Jesus Christ, and the jealousy of the Jewish people, represented by Miriam, against the Gentile bride whom He has called to share His love and honors. Certainly it is at least a solemn lesson that comes even to the best Chris-

tians, when they interfere unduly in matters which are personal to others, and which the Lord alone can judge and regulate. Many have lost their peace and become separated from God, by putting their hands on Jehovah's ark when they thought it needed steadying.

Miriam and Aaron seem to have carried their interference a great deal further than the mere question of Moses' domestic relations, for they even challenged his special authority, saying, "Hath the Lord now spoken only by Moses? hath he not also spoken by us?" Perhaps they thought they had a perfect right to pass judgment upon his actions, because God had been pleased to use them in His work. In this severe trial Moses seems to have stood in an attitude of dignified and exemplary silence and meekness, for it is added immediately afterwards: "Now the man Moses was very meek, above all the men that were upon the face of the earth." Such an attitude will ever bring the protection and vindication of God. So we read that the Lord heard it, and spake suddenly unto Moses and unto Aaron, and unto Miriam, and came down in the pillar of cloud and stood in the door of the tabernacle, and called them forth and said: "Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth," that is not merely in visions and dreams, but directly, "even apparently,

and not in dark speeches; and the similitude of the Lord shall he behold; wherefore, then, were ye not afraid to speak against my servant Moses?" The awful reproof was followed by the second withdrawal of the divine presence, and the stroke of leprosy upon the person of Miriam. Aaron falls in entreaty at the feet of Moses, and intercedes for his stricken sister, acknowledging his own equal sin; and Moses instantly intercedes for her restoration. The Lord graciously answers his prayer, but requires that she shall dwell apart for seven days outside the camp, as a token of the separation which sin ever makes between the soul and God's fellowship. It is not very long before we read of the death both of Miriam and of Aaron (Num. xx: 1-28). In this instance, we see the still lurking life of self, which ever shows itself in our Christian experience in similar ways, pre-eminently in the spirit of judging and uncharitableness. He who has truly seen and sacrificed himself, will always think very patiently and tenderly of others. Therefore we find in Christ's beatitudes that the poor in spirit, come before the merciful. And in the Epistles of Paul, the great lesson of death and resurrection is fully taught, before the spirit of love is unfolded.

5. *The Spies.*

Num. xiii: 1-31.

And the Lord spake unto Moses, saying,

Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel.

And these were their names : Of the tribe of Reuben, Sham-mua the son of Zaccur.

Of the tribe of Simeon, Shaphat the son of Hori.

Of the tribe of Sudah, Caleb the son of Jephunneh.

Of the tribe of Issachar, Igal the son of Joseph.

Of the tribe of Ephraim, Oshea the son of Nun.

Of the tribe of Benjamin, Palti the son of Raphu.

Of the tribe of Zebulun, Gaddiel the son of Sodi.

Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

Of the tribe of Dan, Ammiel the son of Gemalli.

Of the tribe of Asher, Sethur the son of Michael.

Of the tribe of Naphtali, Nahbi the son of Vophsi.

Of the tribe of Gad, Geuel the son of Machi.

These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun, Jehoshua.

And Moses sent them to spy out the land of Canaan, and said said unto them, Get you up this way southward, and go up into the mountain :

And see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many ;

And what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether in tents, or in strongholds ;

And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hammath.

And they ascended by the south, and came unto Hebron ; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

And they came unto the brook at Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates, and of the figs.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

And they returned from searching of the land after forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it.

Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great : and moreover we saw the children of Anak there.

The Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the moun-

tains : and the Canaanites dwell by the sea, and by the coast of Jordan,

And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it : for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people ; for they are stronger than we.

The next development of the spirit of evil and the cause of subsequent failure which we trace in this book, was the sending out of the spies to survey the land and bring a report, before the whole people attempted to force an entrance. The full account of this is given in the first chapter of Deuteronomy, with the immediate causes which led to it; and from this statement we see that it originated not in the first thought either of the Lord or of Moses, but in the timidity and human reasonings of the people. When they came to Kadesh Barnea, which was the entrance to the land of promise, Moses had said to them: "Ye are come unto the mountains of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged. And ye came near unto me every one of you, and said, We will send men before us, and they will search us out the land, and bring us word again by what way we must go up, and into what cities we shall come" (Deut. i : 20-22).

It was in consequence of this that the Lord permitted the sending out of the spies; but it only led to temptation, cowardice, unbelief, and ignominious and fatal failure. The true pathway of

faith is to go forward implicitly at God's bidding, and if we wait to reason or take counsel of flesh or blood after God Himself has spoken, we are almost sure to be involved in confusion and failure. Paul says, "When it pleased God, who separated me from my mother's womb and called me by His grace, to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood." Here we see the spirit of promptness and implicit obedience to God, irrespective of the counsels of human wisdom. When our way is not clear and our duty is not plain, it is becoming that we should take counsel of those to whom the Lord may direct us. But when God has spoken it is always dangerous to listen to the voice of man, and always safe to "trust in the Lord with all our heart, and lean not to our own understanding." The spirit of human reasoning is the natural enemy of faith; and the command of God will often lead us in the face of improbabilities, and seeming impossibilities. Dr. Jamieson wisely remarks concerning this: "God granted their request at once as a trial, and a punishment of their distrust."

The names of the spies are all suggestive of human strength and wisdom. Shammua the first, means Renown. So men to-day are going by the advice of the great and famous names of the church and the world; but alas, they are not going into Canaan. Shaphat means the Judge, and represents the very pre-eminence of human wisdom.

The names of Caleb and Joshua, the two faithful ones, signify boldness and divine help. The one expresses the spirit of courageous faith, and the other the fact of Almighty power which this always brings.

6. *Rebellion of the Congregation.*

Num. xiv : 1-45.

And all the congregation lifted up their voice, and cried; and the people wept that night.

And all the children of Israel murmured against Moses and against Aaron : and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in the wilderness !

And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey ? were it not better for us to return to Egypt ?

And they said one to another, Let us make a captain, and let us return into Egypt.

Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes :

And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceedingly good land.

If the Lord delight in us, then he will bring us into the land, and give it us ; a land which floweth with milk and honey.

Only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us : their defence is departed from, and the Lord is with us : fear them not.

But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.

And the Lord said unto Moses, How long will this people provoke me ? and how long will it be ere they believe me, for all the signs which I have shewed among them ?

I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them :)

And they will tell it to the inhabitants of this land : for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night.

Now if thou shalt kill all this people as one man, then the

nations which have heard the fame of thee will speak, saying,

Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the Lord said, I have pardoned according to thy word :

But as truly as I live, all the earth shall be filled with the glory of the Lord.

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice ;

Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it :

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went ; and his seed shall possess it.

(Now the Amalekites and the Canaanites dwelt in the valley.) To-morrow turn you, and get you into the wilderness by the way of the Red sea.

And the Lord spake unto Moses and unto Aaron, saying,

How long shall I bear with this evil congregation, which murmur against me ? I have heard the murmurings of the children of Israel, which they murmur against me.

Say unto them, As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you :

Your carcasses shall fall in this wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein. save Caleb the son of Jephunneh, and Joshua the son of Nun.

But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

But as for you, your carcasses, they shall fall in this wilderness.

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.

After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years and ye shall know my breach of promise.

I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me : in this wilderness they shall be consumed, and there they shall die.

And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

Even those men that did bring up the evil report upon the land, died by the plague before the Lord.

But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp.

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

The culmination of all this series of failures came at last in the shameful refusal of the whole congregation to enter the land, and their disgraceful surrender of all their hopes and privileges through cowardly unbelief and disobedience. The immediate occasion of this was the report of the spies, from which no good could have been expected and certainly none came. They could not deny the excellence of the land, the wonderful richness of its products and of the soil and climate, but overtopping all these glorious prospects, they could see nothing but the gigantic figures of the Canaanites, the mighty Anakim, and the warlike Amalekites, Hittites, Jebusites, and Amorites. "We came into the land," they said, "whither thou sentest us,

and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great. We be not able to go up against the people; for they are stronger than we. . . . And we were in our own sight as grasshoppers, and so we were in their sight."

It was in vain that the noble Caleb and Joshua stood up against their brethren and said, "Let us go up at once and possess it; for we are well able to overcome it. . . . If the Lord delight in us, then He will bring us into this land, and give it us. . . . Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us; fear them not."

These heroic words were only met by a wail of disappointment and vexation, and a shower of stones. All that night the angry, mutinous cries of the congregation went up to heaven, and soon the old and awful refrain was heard, like the angry billows of the sea, "Would God we had died in Egypt! would God we had died in the wilderness! And wherefore hath the Lord brought us unto their land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? Let us make a captain, and let us return into Egypt."

It was indeed an awful hour and a crisis such as had never come before, and Moses and Aaron fell on their faces, in the silence of a great fear, and of

their utter helplessness. Suddenly, the glory of God, like a lightning flash, appeared in the tabernacle in the sight of all the people, and their murmurings were hushed in terror before that fiery flame. Then, upon their leader's ear, there fell this terrific message: "How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shown among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." It was then that the true spirit of this noble hero was fully revealed. He rose in this terrible hour nearer to the very height of his divine Master's self-sacrifice and priestly intercession, than mortal ever approached. Utterly forgetting himself and lost only in the glory of Jehovah, he cried to God for His own name's sake to spare and pardon once more His offending and rebellious children. "The Egyptians shall hear it (for thou broughtest up this people in thy might from among them)," he pleads, "And they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people; and that thy cloud standeth over them; and that thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. Now I beseech thee,

let the power of my Lord be great, according as thou hast spoken, saying The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now."

After three thousand years we can almost hear the loving tones of that cry, and feel the warmth of that glowing heart, and the power of those burning tears. It was almost worth all the sorrow, to have such a spectacle of love. We cannot wonder that He who had prompted that prayer, quickly answered, "I have pardoned according to thy word." But in that hour there arose the vision and the purpose of a blessing, wider than Israel should ever know, even the calling of the Gentiles and the fulfilling of His mighty purpose by those who should prove more faithful than the chosen race. "As truly as I live, all the earth shall be filled with the glory of God."

The failure of any man or any people cannot hinder the fulfillment of God's purposes. He has other instruments ready, and it is an awful thing when any man, or any church, or race are excused by the Lord, or when they let another take their crown.

Israel's terrible sin has become an awful type and warning of the danger against which the church and the Christian are so solemnly guarded in the New Testament, of coming short of the fulness of their

inheritance. For each of us there is a land of promise, a heritage of rest, and a career of triumph and blessing, which nothing can prevent our entering but our own unbelief or disobedience. Like theirs, it is challenged by mighty enemies, and confronted by almost insuperable obstacles. But if the Lord our God delight in us, then He will bring us into this land, and give it to us "and we will be able to overcome the land; let us go up and possess it."

In every great work, and in every Christian life there comes such a crisis. God forbid that any who read these lines, should fail to meet it through fear of difficulties. This is the secret of thousands of unsanctified souls to-day, and of hundreds of withered churches. "Therefore, as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts." The twin sins which caused their failure, were unbelief and disobedience. They always go together, and have been partners since they met at the gate of Eden. The last procession of lost humanity described in the closing verses of Revelation is led down to the dark abyss by the fearful and unbelieving, and the rear is brought up by the disobedient and unholy (Rev. xxi : 8).

And yet, it is strange that these very sins are associated closely with their seeming opposites, and men who are afraid to follow the Lord will follow the devil in the face of certain destruction and frightful risk. The men who will not obey God, can be led as very captives by Satan at his will, and by wicked

men, as credulous tools and subservient dupes. So we see in this very passage, that the next day, the people who would not go up against the land at the word of God, were determined to go up when he forbade them—as rash now, as they had been timid before, and as wilful now, as they had been recreant and disobedient. “They rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and we will go up into the place which the Lord hath promised; for we have sinned. And Moses said, Go not up, for the Lord is not among you; that ye be not smitten before your enemies. But they presumed to go into the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfitted them, even unto Hormah.”

But God was not without his faithful ones, even in this time of national defection. The two brave spies who had stood alone in that night of rebellion, were not permitted to lose their inheritance on account of the failure of even the whole camp; but in that hour, God pledged to them their sure inheritance, when the little ones at their feet should have taken the places of the men before them. Forty years later, that pledge was gloriously redeemed in the cities of Hebron and Timmath Serah, where these heroes were permitted to crown their services and close their lives amid the complete fulfilment of all the promises of God.

So it has ever been through the Christian centuries. Amid the unbelief and declension of the many, there have been a few names "that have not defiled their garments," and a little flock who have dared fully to trust and wholly to follow their shepherd Master, and to whom the inheritance has been ever given in its spiritual foretaste, and shall yet be completed in the glorious day of His appearing and his kingdom.

7. The failure of the entire congregation is followed in the next chapter but one (Num. xvi.) by an account of the more desperate and defiant rebellion of the nobles of Israel, under the leadership of Korah, Dathan and Abiram.

Num. xvi : 1-54.

Now Korah, the son of Izhar, the son of Kohath, the son of Levi and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men :

And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown :

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them : wherefore then lift ye up yourselves above the congregation of the Lord ?

And when Moses heard it, he fell upon his face :

And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will shew who are his, and who is holy ; and will cause him to come near unto him : even him whom he hath chosen will he cause to come near unto him.

This do ; Take you censers, Korah, and all his company ;

And put fire therein, and put incense in them before the Lord to-morrow : and it shall be that the man whom the Lord doth choose, he shall be holy : ye take too much upon you, ye sons of Levi.

And Moses said unto Korah, Hear, I pray you, ye sons of Levi :

Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them ?

And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

For which cause both thou and all thy company are gathered together against the Lord: and what is Aaron, that ye murmur against him?

And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

And Moses was very wroth, and said unto the Lord, Respect not thou their offerings: I have not taken one ass from them, neither have I hurt one of them.

And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow:

And take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the Lord appeared unto all the congregation.

And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment.

And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

And the Lord spake unto Moses, saying,

Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan and, Abiram.

And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them,

and they go down quick into the pit ; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They, and all that appertained to them, went down alive into the pit, and the earth closed upon them : and they perished from among the congregation.

And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up also.

And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense.

And the Lord spake unto Moses, saying,

Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder ; for they are hallowed.

The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar : for they offered them before the Lord, therefore they are hallowed : and they shall be a sign unto the children of Israel.

And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered ; and they were made broad plates for a covering of the altar :

To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord ; that he be not as Korah, and as his company : as the Lord said to him by the hand of Moses.

But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord.

And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation : and, behold, the cloud covered it, and the glory of the Lord appeared.

And Moses and Aaron came before the tabernacle of the congregation.

And the Lord spake unto Moses, saying,

Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

And Moses said unto Aaron, Make a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them : for there is wrath gone out from the Lord ; the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation ; and, behold, the plague was begun among the people : and he put on incense, and made an atonement for the people.

And he stood between the dead and the living ; and the plague was stayed.

Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

And Aaron returned unto Moses unto the door of the tabernacle of the congregation : and the plague was stayed.

Their special offense was an act of open rebellion against the authority of Moses and Aaron, and a presumptuous claim of equal right to come into the presence of God, both for themselves and for all the congregation. "Ye take too much upon you," they said, "seeing all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" It was really an outbreak of socialism and lawlessness, a sort of typical democracy strangely prophetic of the last awful development of human wickedness and license which is to close the present dispensation in the coming of the *Lawless One*. More generally it represents, however, the spirit of disobedience and self-will, refusing the authority of God's word, denying and defying all the claims of veneration, age, and the sacred times and ordinances of divine religion, or human order and government. Our own land and time are fast sweeping to the vortex of license, which was opened for the fearful descent of these daring rebels against divine and human authority.

This question was soon settled by an appeal to God, and the manifestation of His terrific judgment in the engulfing of these bold and wicked men, with their censers of unholy fire, and all their families and possessions, in the bowels of the engulfing earth, while the swiftly descending fire of God fell upon them as they went down, and its awful flame was mingled with the hideous cry of horror and anguish which arose from their midst, as the earth

closed over them in a living hell. Never could the people forget the sight which they then witnessed, and henceforth the authority of God and His servants was unchallenged. So will He consume with the breath of his mouth, and destroy with the brightness of His coming all that oppose themselves to the name and authority of the Lord Jesus Christ, against whom, already, "the kings of the earth set themselves, and the rulers take counsel together, saying, let us break their bands asunder, and cast away their cords from us." But, "he that sitteth in the heavens shall laugh; the Lord shall have them in derision. . . . Thou shalt break them as with a rod of iron, and dash them in pieces like a potters' vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Psa. ii: 2-12).

8. *Moses' unbelief.*

Num. xx: 9-13.

And Moses took the rod from before the Lord, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

This series of mournful failures closes, alas, with the failure of Moses himself. The account of this fatal error on the part of God's faithful servant is given in Num. xx:11-13. The immediate occasion of it was the murmuring of the people at the fountain of Meribah, where the waters had failed, and the people again broke out, as they had innumerable times before, in bitter complaints and vehement reproaches.

For a moment Moses lost his meekness and yielded to the temptation, against which he had been warned before in a similar outbreak at Kibroth-hattaavah (chap. xi:11). His fault on this occasion consisted in a good deal more than his angry retort to the people: "Hear now, ye rebels; must we fetch you water out of this rock?" There seems to be a deeper offence implied in the fact that Moses struck the rock, whereas he was commanded only to speak to it. There was no need that the rock should be struck again, for this had been done at Rephidim in the beginning of their march, and it had been open ever since. The striking of the rock was typical of the opening of the fountains of salvation and grace through the death of the Lord Jesus Christ, once for all. Then He was stricken by the rod of the Lawgiver; and from His riven side there flowed the water and the blood, which have never since ceased to be "of sin the double cure." All that was necessary now was to speak to the rock, already open and ready to flow at the call of believing prayer. The rod that he used now was not the Lawgiver's

rod, but Aaron's rod, the rod of the priesthood, and so a type of prayer. The purpose of this rod was not to smite, but to claim that which was already purchased and provided. Its tender buds and blossoms were not prepared for such rude blows, nor was it necessary that the willing fountain should be compelled by force to yield its flowing treasures. Beautiful type of that gentle Spirit in His boundless fulness, opened to us by the death of Jesus, and ready to meet our need and cry at the gentlest touch of faith and prayer, but grieved when we doubt His love and try to wrest His blessings from His willing hands, as though they had to be taken by storm! It was thus that the priests of Baal prayed, cutting themselves with knives and shouting as though their god was deaf. But it was not thus that Elijah prayed. It was not thus that Jesus prayed, even at the grave of Lazarus, but with calm assurance he cried as one standing there within the Holy of Holies: "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." It is not required that we shall suppress the intense emotion of the heart overflowing with the impulse of the Holy Ghost, but there is a danger that we shall still strike the Rock, when we need only to speak to it in the words of simple trust which will never fail to bring the overflowing blessing that God is more willing to give than we will ever be to receive.

Let us speak to the Living Rock, again and again and again. He has bidden us, "Whosoever will let

him take of the water of life freely." "Concerning the works of my hands command ye me." "Receive ye the Holy Ghost." The sin of Moses, therefore, involved the element of unbelief, as well as disobedience, haste, and even petulance and anger. It lost him the land of promise. Tenderly he pleaded with his God that it might be overlooked, and he be permitted to lead His people into their inheritance; but in vain. Even the Lawgiver himself, must be an example of the stern inexorable justice of the law which he had given. It is the most awful commentary upon its inflexible severity and righteousness, that it slew even the one who gave it the moment he transgressed it. "Who then, can be saved by the works of the law?" Of all men, Moses cries most loudly to us from his lonely grave on this side of Jordan: "Cursed is every man that continueth not in all the things that are written in the Book of the Law to do them," and points us to Jesus Christ as "the end of the law for righteousness to every one that believeth." Alas, the law made nothing "perfect; not even Moses himself. But, thank God, the bringing in of a better hope did, by which hope we draw nigh to God" (Heb. vii : 19).

CHAPTER IV.

GOD'S PROVISION FOR THEIR WILDERNESS LIFE, NOTWITHSTANDING THEIR FAILURE.

God did not immediately reject them because of their fearful disobedience, but, at the intercession of Moses, He forgave their sin and renewed His covenant for the next generation, and even continued still to manifest His presence with the disobedient through all the period of their wilderness life. He did not permit them to enter the land of promise, for He knew that their spirit could not be trusted, and that their children must be taught by their example the fearful guilt and peril of unbelief and disobedience. So He condemned this entire generation to wander and, at length, to die in the wilderness; and promised that their children, who they feared would become a prey to their enemies, should be triumphantly led into the land which they had refused to enter (Num. xiv : 31). Yet even during these dreary years of fruitless journeying, His long-suffering presence still continued with them. "He took not away the pillar of cloud by day, or of fire by night." He led them daily, like a patient mother, still forgiving their continued provocations and manifesting to them, with every occasion, fresh unfoldings of His marvelous love,

and foreshadowings of the gospel of salvation which was afterward to be revealed.

SECTION I.—*The Sacrifices renewed.*

Num. xv : 1-30.

And the Lord spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

And will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savor unto the Lord, of the herd, or of the flock :

Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour, mingled with the fourth part of a hin of oil.

And the fourth part of a hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour, mingled with the third part of a hin of oil.

And for a drink offering thou shalt offer the third part of a hin of wine, for a sweet savor unto the Lord.

And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord ;

Then shall he bring with a bullock a meat offering of three tenth deals of flour, mingled with half a hin of oil.

And thou shalt bring for a drink offering half a hin of wine, for an offering made by fire, of a sweet savor unto the Lord.

Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

According to the number that ye shall prepare, so shall ye do to every one according to their number.

All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savor unto the Lord.

And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord ; as ye do, so he shall do.

One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations : as ye are, so shall the stranger be before the Lord.

One law and one manner shall be for you, and for the stranger that sojourneth with you.

And the Lord spake unto Moses, saying,
Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

Then it shall be, that, when ye eat of the bread of the land, ye shall offer up a heave offering unto the Lord.

Ye shall offer up a cake of the first of your dough for a heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

Of the first of your dough ye shall give unto the Lord a heave offering in your generations.

And if ye have erred, and not observed all these commandments, which the Lord hath spoken unto Moses,

Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations;

Then it shall be, if aught be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savor unto the Lord, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the Lord, and their sin offering before the Lord, for their ignorance:

And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.

Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people.

The first of these gracious manifestations is recorded at length in the chapter immediately succeeding the account of their rebellion (Num. xv: 1-41). This chapter consists of a series of directions for sacrificial ordinances, which were to be offered "when they came into the land of their habitation." These directions included the ordinance of the burnt offering, the sin offering, the drink offering, the meat offering, and various oblations of thanksgiving as well as special sacrifices for disobedience and error. The most striking thing connected with these renew-

ed ordinances is the form in which they are introduced in the very first sentence of the chapter, immediately after the terrible story of their sin and exclusion from the land. The Lord begins to address them quietly as though nothing had occurred, and as if taking it for granted that they were to enter the land, and that indeed it is already given to them. "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, when ye be come into the land of your habitations, which I give unto you." Of course He is now addressing the new generation. But when we remember that the nation was one in all its generations, the language affords an incomparably beautiful type of that transcendent mercy in which He deals with the sinner under the gospel, recognizing the sin which has been confessed and put away as something not only blotted out but wholly ignored, and treating him, in the language and reckoning of faith, as a new creature, and as though, indeed, the promises of Christ were already all fulfilled. God, therefore, speaks of us in the New Testament as already seated with Christ in heavenly places, and living with Him in our eternal inheritance, and he bids us thus "Reckon ourselves dead unto sin, but alive unto God, through Jesus Christ our Lord."

SECTION II.—*The Priesthood renewed.*

Num. xvi: 46-50.

And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them:

for there is wrath gone out from the Lord; the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

And he stood between the dead and the living; and the plague was stayed.

Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

The priesthood of Aaron and his sons is established anew, and the rebellion of Korah, Dathan, and Abiram is met not only by their judgment, but by the most emphatic and glorious vindication of the true priesthood. This was done first by that stirring incident through which the awful plague, that had spread in the congregation after the judgment of Korah, was immediately stayed by Aaron's intercession. Standing between the living and the dead with his golden censer in his hands, and the smoking incense rising from it, God recognized his typical intercession, as He still recognizes the pleadings of his risen Son, our Great High Priest. The hand of judgment was arrested, and the work of death instantly ceased in the terrified camp after fourteen thousand people had fallen under the avenging stroke (Num. xvi: 46).

The Blooming and Budding Rod.

Num. xvii: 1-13.

And the Lord spake unto Moses, saying,

Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

And thou shalt write Aaron's name upon the rod of Levi : for one rod shall be for the head of the house of their fathers.

And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

And it shall come to pass, that the man's rod, whom I shall choose, shall blossom : and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods : and the rod of Aaron was among their rods.

And Moses laid up the rods before the Lord in the tabernacle of witness.

And it came to pass, that on the morrow Moses went into the tabernacle of witness ; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And Moses brought out all the rods from before the Lord unto all the children of Israel : and they looked, and took every man his rod.

And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels ; and thou shalt quite take away their murmurings from me, that they die not.

And Moses did so : as the Lord commanded him, so did he.

And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

Whosoever cometh anything near unto the tabernacle of the Lord shall die : shall we be consumed with dying ?

Next the authority of Aaron's priesthood was forcibly and vividly set forth by the public test in which each of the tribes of Israel was called to bring a rod and lay it in the tabernacle of the congregation before the Lord, that He might choose from among them in the sight of all the people the one that was to represent the true priesthood. This was accordingly done, and as the rods were laid before the Lord, lo, the rod of Aaron burst into buds and blossoms, and even as he gazed, the blossoms had ripened into almond fruits ; and as Moses brought out the rods and handed them to the men who had brought them, they saw, with awe and

submission, the seal which Jehovah himself had placed on the ministry of the chosen tribe and the priesthood of Aaron and his house. This memorable sign was also designed to be for us a type of the priesthood of Jesus, and hence the blooming rod of Aaron was ordered to be laid up and kept in the ark as a memorial for future generations. How beautifully this expresses to the believing heart the living priesthood of our Great Advocate. It is not a dry and withered rod, but one which is full of life and vital energy and fruitfulness. "He ever liveth to make intercession for us."

Again, Christ's priesthood, like that budding and blossoming rod, is ever fresh in its blessings. Day by day and moment by moment, it brings to us new blessings as we need them. He is ever presenting us before the throne, and his mercies are new every morning as the fresh blossoms of the spring. We have not to live on stale experiences, but his unlimited resources are continually calling forth for us the fresh supply of every need from the fulness of his Father's love and power. What is so fragrant as the sweet breath of the summer flowers? and so His prayers are ever ascending, in contrast with our unworthiness and sinfulness, as the odor of a sweet-smelling savor, bringing us acceptance and making us into God a sweet savor of Christ; so that even our very prayers, when mingled with His incense, are treasured in the heavenly chambers in vases of sweet perfume before the throne.

There are, however, not only blossoms, but fruits,

and so our Saviour's priesthood is intensely practical, bringing us real help and reproduced in the fruits of our holy life. "I have prayed for thee, that thy faith fail not," he said to Peter. And because we have a great High Priest, we are likewise invited to "Come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

The fruit on Aaron's rod seems to have appeared almost instantly after the buds and blossoms. In a moment, the promise was turned into maturity, reminding us how quickly the intercession of our blessed Master ripens into realization. The prayer is turned to praise and blessed fulfilment (chap. xvii : 1-13)

The support of the Priesthood.

Num. xviii : 1-15.

And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail; and ye shall serve: I have given your priest's office unto you a

a service of gift : and the stranger that cometh nigh shall be put to death.

And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel ; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

This shall be thine of the most holy things, reserved from the fire : every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.

In the most holy place shalt thou eat it ; every male shall eat it ; it shall be holy unto thee.

And this is thine ; the heave offering of their gift, with all the wave offerings of the children of Israel : I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever : every one that is clean in thine house shall eat of it.

All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.

And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine ; every one that is clean in thine house shall eat of it.

Everything devoted in Israel shall be thine.

Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine : nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

This beautiful symbol of the priesthood was followed in the next chapter (Num. xviii), by a series of important ordinances respecting the priestly office, with reference both to the offerings, and the provision which was to be made for their support. We have already referred to these provisions in connection with Chapter I. The Lord was to be their inheritance, and they were to have no definite part in the allotment of the land, but a recognition of their right in the tithes of the people and the sacrificial gifts, especially the heave offerings, which were to be their portion. "Thou, and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary ; and thou and thy sons with thee

shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee : but thou and thy sons with thee shall minister before the tabernacle of witness. And behold, I also have given thee the charge of my heave offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, for an ordinance forever. I have given your priest's office unto you as a service of gifts . . . Thou shalt have no inheritance in their land. Neither shalt thou have any part among them; I am thy part and thine inheritance in the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. . . . And this is thine, the heave offering of every gift, with all the waive offerings of the children of Israel. I have given them unto thee, and all thy sons and daughters with thee. All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee. And whatsoever is first ripe in the land, everything devoted in Israel shall be thine."

* Thus the true priesthood was permanently established, and through all the wanderings of the wilderness their access to God was uninterrupted. So even the imperfect life of God's people does not prevent the blessings which flow to us from our Gracious

Advocate and our access to God through Jesus Christ. The loss is immeasurable, and yet there is much left through His long-suffering grace, even for His unfaithful church, and His erring children.

SECTION III.—*The Red Heifer.*

Num. xix: 1-21.

And the Lord spake unto Moses and unto Aaron, saying,

This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face;

And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification of sin.

And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

He that toucheth the dead body of any man shall be unclean seven days.

He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.

And every open vessel, which hath no covering bound upon it, is unclean.

And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel :

And a clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave :

And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord : the water of separation hath not been sprinkled upon him ; he is unclean.

And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes ; and he that toucheth the water of separation shall be unclean until even.

The most impressive of all the ordinances provided for the wilderness life of Israel was that which is known as the ordinance of the red heifer, described in Num. xix, and referred to explicitly in Heb. ix : 13, as the special type of the provision which Christ has made for our continual cleansing and keeping amid the defilements of our earthly journey.

1. The place where this is introduced in the book of Numbers, rather than in Leviticus or Exodus, shows that it was designed to prefigure God's provision for our wilderness life. It is not a type of our justification, but of the daily cleansing which the believer may continually claim through the constant intercession and sprinkled blood of the Lord Jesus Christ. It represents to some extent, the same idea as the washing of the disciples' feet by the Master just before the passover (John xiii). He

there taught His disciples, distinctly, that this did not mean the same as their original cleansing, which had already been fully accomplished and is expressed by the word "washed," in the Greek "*Luo*," which literally means to bathe the entire person; but rather that partial cleansing of the hands and feet, rendered necessary by the defilement of a single day, and expressed by the Greek word *Nipto*. The language of the apostle John (I. John i: 3), "The blood of Jesus Christ cleanseth us from all sin," or rather, keeps cleansing us from all sin, describes this daily cleansing prefigured in the ordinance of the red heifer.

2. The selection of the heifer was expressive of the person and sacrifice of Christ. She was to be red, and the rabbis tell us that there must be no single hair of any other color. She must also be without blemish of any kind, and must never have come under the yoke (Num. xix : 2). This was fulfilled in the spotless purity of the Lord Jesus, and in the fact that He was under no obligation on His own account to suffer for sin, or to take the place of the criminal; but was purely voluntary in His sacrifice, and able through His perfect righteousness to make atonement for the guilty.

The unmixed color of the living victim vividly portrays the sufferings of Christ, and the emphatic truth that His one business was to be the sacrifice for sins. His mission was all pure crimson. He had not two aims—to please himself, and save man. He only came to redeem a lost world.

3. The heifer was next taken without the camp and slain, so Christ was crucified without the gate as an outcast and a criminal (Num. xix : 3, Heb. xiii : 12).

4. The blood was then sprinkled seven times before the tabernacle, implying the offering of Christ's life as a perfect satisfaction for the guilt of man and a complete ransom for the soul and its forfeited inheritance (Num. xix : 4, I. Peter i : 19).

5. The heifer was then burned to ashes—every part of her body, including the skin, the flesh, the blood, the intestines ; and along with her flesh were consumed cedar wood, hyssop, and scarlet, which the priest was commanded to take and cast amid the burning of the heifer. This is an extremely beautiful part of the type and demands our close attention (Num. xix : 6).

The scarlet, or scarlet wool which was burned with the heifer evidently implies the sin—the sinful nature of the believer which it is our privilege to crucify with Christ and cast in the committal of faith into the flames of His burning, and know that it is reckoned dead, and consumed through the power of His grace. Not only are our past transgressions put away, but our old self is thus crucified with Christ (Rom. vi : 6, and viii : 4). But still further, the cedar wood and hyssop which were also cast into the burning represent, not the sinful part, but that which may be called the natural life in every one of us, and which the Apostles express in I. Cor. ii : 14, as the “natural man,” or as it is

in the Greek, "the psychical man." This is not the scarlet. It is not the gross and coarse flesh of lust, and yet it is human nature, which has all passed under the curse, and must all be crucified and restored as a resurrection life. The cedar represents the strongest side of nature, and the hyssop the least. The latter was the most insignificant of the plants of Palestine. So these two extremes of the natural world are introduced in the account of Solomon's writings as describing the whole extent of the natural world. We are told that he wrote of everything, from the cedar of Lebanon to the hyssop that grows upon the wall (I. Kings iv : 34)

It is a lesson that we are very slow to learn that there is much more than sin to be crucified in the entire sanctification of the soul; the whole self must go, from the strength of the cedar to the frailest fibre of the climbing hyssop. The great hindrance to the consecration of many is their strong intellect and will; and the snare of others is the little clinging hyssop of their affections, or sentimental weaknesses; all must be cast into the fire on the altar, and the life come forth anew, in Christ alone, if we would walk in consistent holiness.

6. The ashes of the heifer were then carefully collected and preserved, to be laid without the camp in a clean place and mixed from time to time with water for the purifying rite, known as the water of separation, during their entire wilderness journeys. This represents that which the death of Christ con-

tinues to mean for us in our daily experience, in addition to its complete atonement, once for all. There is something in the cross which throughout all the ages is an abiding power in the sanctification of Christ's people. The sacrifice cannot be offered anew; but the essence of that sacrifice, like the ashes of the heifer, may be continually applied for our perpetual cleansing. It is of this that the Apostle says (Heb. ix: 13, 15), "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." So again the apostle Peter speaks of us as "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This is something that continually accompanies our obedience. The clean place where the ashes of Christ have been preserved without the camp is the right hand of God (I Peter i: 2), whence the Holy Spirit continually brings us the fresh cleansing of His sprinkling blood, and we appropriate it by living faith.

7. The water of separation which was sprinkled with the ashes implies this very truth in connection with the Spirit's ministry. Water is always the symbol of the Holy Ghost, and the mingling of the ashes and the water teaches us that the divine Spirit must bring to us the efficacy of Christ's death.

There is a hidden and pungent truth lying back of the figure of water and ashes which will be quickly understood by those that have ever noticed the effect of their combination. There is no substance in the world more intensely consuming and bitter to the taste than lye, which is just a combination of water and ashes, and indeed, the material out of which commerce manufactures the very substances for cleansing. All this implies that the cleansing of the soul is not painless, but often involves the keenest conviction of sin and crucifixion of self, under the searching touch of the Great High Priest. "He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old" (Mal. iii: 2-4).

8. The water of separation was to be applied by a clean person. This certainly cannot mean any human priest or even the worshipper himself, but teaches us that our High Priest with His holy hands is ever ready to sprinkle us, as often as we come in contrite faith, with His cleansing blood, and His Spirit's purifying power. And so this experience of abiding holiness and continual cleansing is connected by the apostle John with the priesthood of Christ himself. "My little children, these things write I unto you, that ye sin not.

And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. . . . If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (I. John ii: 1; i: 9).

9. The causes of defilement for which this ordinance was to be applied were extremely suggestive. They were chiefly for persons who became defiled by touching the dead (Num. xix:11, etc.). This represents the presence and influence of the carnal nature, which the Apostle describes as the "body of death" hanging about the soul, unless it is wholly laid off. The corpse of the victim, as in ancient times, was chained to the body of the murderer (Rom. vii:24). A poor criminal in St. Louis told the chaplain of his prison one day, that every night in his dreams he saw the body of the man whom he had slain, fastened to him by ropes and dragging him down into a horrible vortex, and that he could not shake it off. So many souls are carrying themselves as weights of corruption and death, and there are no sources of defilement so terrible as those that come to us from our sinful nature.

Sometimes the touch of the dead comes from our taking back, in recollection and reflection, our former and our forgiven sins. This always contaminates the conscience. Sometimes from not wholly leaving off the old man and reckoning ourselves dead indeed, by the habit of faith. It is only as we refuse to count him our true self, that we can

be free from his contagion. It is the believer's privilege to hand him over to Christ, to be by Him held and slain. But if for a moment he forgets this in the wild assaults of natural impulse, and allows a fear to assert itself, and intimidate him from his new vantage ground, he will become defiled and unable to hold his victory.

More frequently the touch of the dead arises from yielding to the instigations and desires of the flesh, either wilfully, or under sudden or hasty temptation. Of course, such yielding is always sin, and brings contamination and condemnation; and there must be instant cleansing, or there will be a complete loss of communion and peace.

These two considerations are the most important elements in a life of victory over the flesh, and they are both emphasized again and again in the sixth chapter of Romans, which is the very manual of this teaching. "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof," is the Apostle's statement of the one; and, "Reckon ye also yourselves to be dead indeed unto sin," is the equally important direction in respect to the other (Rom. vi:12, and vi:11). If, for a moment, either of these is disobeyed, the soul will be swept by the breath of evil, and must instantly repair to the water of separation before its purity and communion can be restored. Happy indeed are they who have learned this secret of continual cleansing.

It is further implied, however, that defilement

may come unconsciously from the elements of evil that are around us constantly in a sinful world. Every open vessel which had no covering bound upon it, was unclean. The air was so full of contagion that in order to avoid it, even the vessels had to be closed. This is intensely true in Christian life. The soul must keep its doors locked, or it shall be continually defiled. Some natures are so open to everything that comes, that they just absorb the floating particles of evil that are in the air, even as in some manufacturing cities the purest linen absorbs the coal soot from the atmosphere. Walking as we ever do through such an atmosphere, we must just live in the blood and spirit of Christ as the very elements of our spiritual existence, even as the pebble in the running brook is kept ever shining with the freshness of the crystal stream. This was what Jesus meant when He said to His disciples: "Now are ye clean through the word which I have spoken unto you;" and then added with solemn emphasis, "Abide in me, and I in you."

SECTION IV.—*The Waters of Meribah.*

Num. xx : 1-11.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month : and the people abode in Kadesh ; and Miriam died there. and was buried there.

And there was no water for the congregation : and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!

And why have ye brought up the congregation of the Lord unto this wilderness, that we and our cattle should die there?

And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces : and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice : and the water came out abundantly, and the congregation drank, and their beasts also.

There was yet one more provision for the wilderness life, shadowing forth the fulness of the Spirit's grace for our Christian pilgrimage. It comes in due order, in the next chapter of Numbers, the twentieth. At first it seems to be a repetition of the miracle recorded and explained in the former passage, in connection with the smiting of the rock in Horeb (Ex. xvii). On careful inspection it will be found that this is essentially different, both in the facts and in the spiritual significance. There the rock was opened for the first time by the rod of the lawgiver; here, the command was, not to strike or open the rock but simply to speak to it, and the water would instantly flow forth from the cleft already made, once for all. As we have already seen in the previous chapter, the error of Moses consisted in disobeying this simple command, and striking instead of speaking to the rock.

The lesson pertaining to our present theme is the significance of this water as a type of the Holy

Ghost, for the deeper and fuller supply of our spiritual need in our wilderness life. We are beautifully reminded that the fountain is still open, and that the influences of the Spirit are at the call of faith whenever the exigencies of life require His special manifestation. Instead of murmuring as they did and as we still often do in our hours of testing, it is our privilege to come to the open fountain and simply speak the word of believing prayer and trusting confidence, and the abundant grace of the unwearied and unlimited Comforter will be poured out in all its fulness, whether for cleansing, for refreshing, for enduing power, for warfare, or for work.

We must also bring with us the rod of the Great High Priest, claiming blessing in the name of Jesus and in reliance upon His intercession. The Holy Spirit expects us to trust Him just as fully as we trust the Lord Jesus, and to take His gifts in the spirit of confidence, praise, and rejoicing. They who do will always find Him ready to "open the windows of heaven, and pour out a blessing until there shall not be room enough to receive it."

The abundance of the Spirit's grace is implied by the overflowing waters, which came even in answer to their complaints. The church has never proved the fulness of divine grace and blessing, as God longs to manifest it and does, wherever he can find a heart large enough to trust Him for His immeasurable resources.

In the following chapter (Num. xxi : 17, 18) an-

other incident is added in connection with the water of Meribah, which throws a good deal of light on a subject which otherwise would be obscure.

Num. xxi : 17, 18.

Then Israel sang this song, Spring up, O well ; sing ye unto it

The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah.

When they came to Beer on the border of Moab, the people gathered around in a circle upon the sand, while the nobles of Israel with their staves, dug a cavity in the sand and began to sing around it these words in responsive chorus, "Spring up, O well; sing ye unto it; the princes digged the well, the nobles of the people digged it by the direction of the lawgiver with their staves." Venturing to connect this isolated passage with the previous accounts of their supply of water and the suggestive references to this subject in the Psalms and elsewhere, it seems reasonable to assume, and indeed is almost implied by the references to this water, that the stream which flowed from the original rock never ceased to follow them through the desert, but ran beneath the sands, a subterranean river, even when its course could not be traced upon the surface; and that here, having lost the visible channel, they just tapped it through the dry sand with their staves, and found it still flowing beneath their feet and springing forth at the touch of their staves and the voice of their songs,

with its former exuberance and abundance. If this be true, what heavenly instruction and consolation does it administer for the life of faith. Traveling like them over the sands of life, we often lose the sensible converse and manifest presence of the Divine Spirit. But faith may ever know that our life is still hid with Christ in God, and the hidden streams are flowing unobstructed beneath our feet. All that is necessary is for us to take the pilgrim's staff, which is just the promise of God, and then sing the song of faith, "Spring up, O well," and lo, the fountains shall answer to our songs, and the desert shall blossom as the rose and we shall have the new song of answered prayer to add to the praise notes of faith.

SECTION V.—*The Brazen Serpent.*

Num. xxi: 4-9.

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way.

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

This remarkable type completes the symbolical figures under which God represents to them the pro-

visions of His grace for our spiritual needs and trials in the Christian life. Our Lord himself has recognized it in the third chapter of John as the type of Himself. It represented to them the idea of divine deliverance from the stroke of disease and death through the sting of Satan and the malignant poison of sin. Their murmuring was visited by the attacks of fiery serpents, and death again filled the camp with horror and real cause for complaints. But the sin and need of the people only furnish, as ever before, a new occasion for the resources of grace and power.

Their sufferings were typical of the trials that come to us from the stings of Satan both in the soul and the body, and the remedy unfolds the most precious principles of the gospel of Jesus Christ.

1. The serpent of brass was in the likeness of the fiery serpent that had stung them. So the Lord Jesus, our deliverer, has come to us in the likeness of sinful flesh.

2. The serpent of brass was the figure of the fiery serpent robbed of its sting. And so the Lord Jesus Christ has despoiled the tempter of his power to harm us, and nailed him to His cross as a sort of scare-crow, merely the figure of the serpent, without life or venom or power to harm. Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it (or his cross) (Col. ii : 15).

3. The lifting up of the serpent of brass was a type of Christ's crucifixion on the cross and his uplifting

as the object of faith for the tempted and suffering soul.

4. The look by which the sufferer was brought into healing contact with the symbol is naturally fitted to be the type of living faith, and is constantly referred to as a figure of that vital contact by which we receive the efficacy of Christ's life and death. Intrinsically, the laws of vision are fitted to bring the object on which we gaze, as an actual image into the eye which looks upon it. While I look at the sun, the sun is in my eye. And so, while I look at Christ, Christ is in my heart by direct reflection. Looking at Medusa's head turned the gazer into stone. Looking all night on the skeletons of the dead, the greatest of modern painters came forth to transcribe the vivid vision on his imperishable canvas. Looking on the glory of God the face of Moses shone with its reflection. Looking constantly at a scene upon the street, it becomes so fixed upon the eye, that, if we look upon the sky, we shall see it written there. Looking at the lives of the lovely, or the beloved, we grow unconsciously like them. And so, looking unto Jesus, we absorb His very life and we grow into His likeness.

The brazen serpent was the type of Christ as a Saviour for the guilty sinner, as a deliverer for the tempted, and as a healer for the sick. The poor lost sinner can look and live. The tempted soul, stung by swarms of venomous things, can quietly look up to Him and find the poison withdrawn and the serpent powerless to sting. So, also, the sick

and suffering body can draw from His resurrection body, by the steadfast gaze of living trust, His resurrection and renewing life. Let us take this, as well as the fountains of Meribah and the flowing streams of Beer, as a lesson for the wilderness. And so, "looking unto Jesus, the Author and Finisher of our faith," we too shall "endure the cross, despise the shame, and at last sit down on the right hand of God."

CHAPTER V.

THE TRIALS OF THE WILDERNESS.

All these provisions of grace were soon needed. As they entered upon their weary round on the trackless wastes of the wilderness, they soon found the folly and misery of their wretched choice, and repented too late, that for fear of a brave and desperate conflict they had actually brought upon themselves a life of misery unspeakably more painful and trying, and having only the prospect of deliverance in a desert grave.

1. The first of these trials was the hunger and thirst of the wilderness (Deut.vii : 3).

Num. xx : 2-25.

And there was no water for the congregation : and they gathered themselves together against Moses and against Aaron.

And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord !

And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there ?

And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place ? it is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink.

And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces : and the glory of the Lord appeared unto them.

And the Lord spake unto Moses, saying,

Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink.

And Moses took the rod from before the Lord, as he commanded him.

And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border.

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders.

And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

And the children of Israel said unto him, We will go by the highway: and if I and my cattle drink of thy water, then I will pay for it: I will only without doing anything else, go through on my feet.

And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto mount Hor.

There was no water for the congregation. "It is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink," was their cry. "He humbled them and suffered them to hunger."

So, for us, the life prefigured by their failure is a

sad one. The emptiness and unsatisfied longing of the worldly Christian involves more real suffering than all the sacrifices of a consecrated life. O, the hearts that are just pining for real joy, and feeding on the husks of the prodigal, and starving on the manna, even of the Lord, for lack of power to appreciate and digest it.

2. Bereavement and death.

This came soon. Miriam dies in the desert of Zin, and Aaron at length ascends Mt. Hor, is disrobed of his garments, and dies in the presence of his brother and his son.

Num. xx : 1, 24-29.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month : and the people abode in Kadesh ; and Miriam died there, and was buried there.

Aaron shall be gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel because ye rebelled against my word at the water of Meribah.

Take Aaron and Eleazar his son, and bring them up unto mount Hor :

And strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall be gathered unto his people, and shall die there.

And Moses did as the Lord commanded : and they went up into mount Hor in the sight of all the congregation.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron died there in the top of the mount : and Moses and Eleazar came down from the mount.

And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

These were but the most illustrious examples of that universal doom, which one by one passed over all their millions and made the camp of Israel one long, sad funeral procession for forty years. Moses himself, at length, became so saturated with the spirit of this constant dying, that his sorrow grew into an immortal dirge, which has become the precious herit-

age of the church in her most ancient Psalter. The ninetyeth Psalm is the wail of Moses over the spectacle of his people as they fell one by one by his side, and were left as bleached and mournful monuments of mortality and sin upon the sands of the desert. "Thou turnest man to destruction," was his cry, "and sayest, Return ye children of men. . . . Thou carriest them away as with a flood ; they are as asleep ; in the morning they are as grass which groweth up. In the morning it flourisheth and groweth up ; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath ; we spend our years as a tale that is told."

And all this is typical, too, of our experience. True, all men, both the consecrated and the unconsecrated Christian, must share the common lot of death. But sickness and death are very different things to the soul that is wholly following the Lord, and to the man or woman whose life is afflicted and often cut off in the midst of his years because of disobedience and unfaithfulness. There is such a thing, and it is a very real and solemn thing, as suffering disease and even premature death, because we have disobeyed the law of God, or refused His call to service or consecration. There is nothing more bitter or sad than to stand by the death-bed of one who knows that his years have been cut off because he

has not wholly followed the Lord, even though his soul may yet be saved. This is very clearly taught in the Scriptures. "For this cause, many are weak and sickly among you, and many sleep. For if we should judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I. Cor. xi:30-32). "There is a sin unto death; I do not say that he shall pray for it" (I. John v:16.)

The death of Miriam and Aaron did not occur until the last year of their wanderings in the wilderness, and just before their entrance to the land of promise. Aaron's death on the heights of Hor, which he ascended with Moses and Eliazar in the sight of all the congregation, was in some sense a type of the death of the great Anti-type. He was disrobed of his priestly garments and lay down to die beneath the hand of God, while his son put on his official robes and came forth to complete his ministry; even as the Lord Jesus in His human life laid down His humanity on Mt. Calvary in sight of all the world, and in His risen life came forth to wear the garments of His eternal priesthood. The essential difference, of course, was that Aaron died for his own sin, and Christ for ours.

The name of Eliazar who succeeded to Aaron's priesthood, suggests the power and glory of Christ's ascended life and intercession. It means, "God my Helper." So God has laid help on One who is mighty—our exalted Advocate with the Father, to whom

all power is given in the heaven and in the earth, and who is Head over all things for his church.

3. The hostility of the tribes on the borders of the desert, especially Arad the Canaanite, and Edom, who refused permission to Israel to pass through his territory.

Num. xx : 14-21; xxi : 1.

And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border.

Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells; we will go by the king's highway, we will not turn to the right hand nor to the left, until we have passed thy borders.

And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

And the children of Israel said unto him, We will go by the highway; and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.

And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

And when King Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners.

They are typical of the hostility of the world to the people of God—not only the Canaanite world represented by Arad, but the religious world represented by Edom, who was the kinsman of Israel. They represent what we may expect from those that stand near to us by natural, and even by ecclesiastical ties (see also, Judg. xi : 19, Deut. ii : 27).

4. The discouragements of the long and circuitous

way through which they were compelled to go in consequence of the refusal of the Edomites (Deut. ii : 4).

Num. xxi : 4.

And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom : and the soul of the people was much discouraged because of the way.

So our hearts often sink under the long and seemingly endless trials of our pilgrimage. We should remember, however, that the way was not the one that God chose for them. It was their own way, and therefore it was very hard. God had called them to go by a far more direct and glorious way, and it was their refusal and disobedience that had brought upon them all these trials. The difficulties that beset our Christian life, when we are in the will of God, are always accompanied by grace sufficient not only to overcome them but even to rejoice in them ; but the trials which we bring upon ourselves by not walking in God's way crush us, simply because God has not promised us the same grace to bear them ; indeed he often makes it hard, that we may understand the blessedness of obedience, and always choose His better will. We are told that He allowed Israel to suffer from the oppressions of their enemies, that they might know the difference between the service of God and of the kingdoms of those countries (II. Chron. xii : 8). "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee : know therefore, and see, that it is an evil thing and bitter, that thou hast forsaken

the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts" (Jer. ii : 19).

5. The fiery serpents (Num. xxi : 6), which were permitted to torment them on account of their murmurings, represent the Satanic visitations of spiritual or physical evil which come as the result of disobedience and unbelief.

Num. xxi : 6.

And the Lord sent fiery serpents among the people, and they bit the people ; and much people of Israel died.

There is such a thing as temptation befalling the spirit through the divine permission on account of sin. The Scriptures speak of persons being delivered over to a reprobate mind (Rom. i : 28), and souls that have been delivered unto Satan for the destruction of the flesh, "that the spirit may be saved in the day of the Lord Jesus" (I. Cor. v : 5).

No path is so beset with temptation as the path of cowardice and disobedience. And no souls walk in such victory over the power of the enemy, as those that dare to go forward in full obedience to all the law of God and trample on the power of serpents and scorpions. The only place where we can have power over Satan, is beneath our feet. Our attitude must be constant victory and defiance, or it will be constant harassment and torment.

This terrible visitation, however, led ultimately to a more glorious manifestation of the grace of God. And so, often, the temptations of life can be overruled for spiritual discipline and final victory. So Christ refers especially to the temptations in the

wilderness, as the result of sin (I. Cor. x : 9, 10), and uses their example for our warning against all evil. But at the same time He encourages us with the most gracious promises of deliverance and protection, if we abide in humble, vigilant faith and obedience (I. Cor. x : 12, 13). "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Ye cannot drink the cup of the Lord, and the cup of devils. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation befallen you but such as cometh to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it." The way to escape is not to fight the enemy in our own strength, but to look to the uplifted Christ as set forth in the brazen serpent, the instant and unfailing remedy for temptation. The secret of uniform victory is ever to look immediately to Jesus, and leave the battle in His hands. It is not the way to fight, but it is the way to escape, which His mercy opens.

6. The wiles of Balaam represent the next form of their wilderness trials. They are described in very full detail, from the twenty-second to the twenty-fifth chapters of Numbers.

Num. xxii : 2-7.

And Balak the son of Zippor saw all that Israel had done to the Amorites.

And Moab was sore afraid of the people, because they were many : and Moab was distressed because of the children of Israel.

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh

up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold, they cover the face of the earth, and they abide over against me :

Come now therefore, I pray thee, curse me this people ; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Baalam, and spake unto him the words of Balak.

The space given to them implies the importance of the lessons intended to be conveyed for our spiritual life. While the serpents in the wilderness represent the hostility of Satan, the divinations and enchantments of Balaam on the other hand represent the wiles of Satan. When he cannot sting us to death, he will endeavor to destroy us by guile. In order to do this, he frequently employs religious instrumentalities. In this case, he sent for the prophet of God. Balaam seems to have represented the traditional element of ancient piety which had lingered from the patriarchal times in all eastern lands, and yet, without a continuous revelation of God, had degenerated into superstition and become mingled with the rites of heathen divination. Balaam seems to have known the true God, but to have worshipped Him by many heathen rites, and practised the incantations which afterwards became the symbols of devil worship, which we can trace in the customs of Hindooism, and even in the charms of spiritualism.

The devil always prefers to use a religious agency

if he can. He knew that he had control of Balaam's heart, and it was his purpose, if possible, to turn to evil account his spiritual gifts. This purpose was completely thwarted by the marvelous interposition of God, as He suffered Balaam to go far enough to show his true spirit, and then controlled him and restrained him from all power to harm His chosen people or even utter a whisper against them, and, indeed, compelled him against his will to pronounce upon them the most signal blessings, in order that he might show to us for all time that all the hate and subtlety of hell are harmless against those who walk in obedience to the will of God and enjoy the protection of His approving and overshadowing presence. Nay, even the oppositions of the adversary will be turned into benedictions, and the things intended against us "will fall out unto the furtherance of the gospel" and the interest of our souls. God will not only defend us Himself, but will even compel the devil to vindicate us. His word to His faithful people is: "I will make them of the synagogue of Satan, to come and worship before thy feet, and to know that I have loved thee" (Rev. iii : 9).

The first of Balaam's prophetic utterances was pronounced from the high places of Baal, and contained a prediction of the multiplication of Israel and their isolation from other nations (Num. xxiii : 8-10). "Lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the

fourth part of Israel? Let me die the death of the righteous, and let my last end be like his."

His second message was proclaimed from the top of Pisgah and predicted the triumphs of Israel, not only over all the assaults of their spiritual enemies, but over all their national adversaries; and described in glowing language the presence among them of their covenant God, and His gracious vindication of them even from their own errors and sins. "God is not a man that He should lie; neither the son of man, that He should repent; hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down till he eat of the prey, and drink of the blood of the slain. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought" (chap. xxxiii : 19-24).

Once more the king of Moab led him up to the heights of Moab, and from the top of Peor he looked out upon the camps of Israel, lying at his feet, and cried: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the

river's side, as the trees of lignaloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (chap. xxiv : 5-9). Disappointed and indignant, Balak dismissed him in furious displeasure.

But Balaam was to deliver yet one more parting message, which looked out upon the more distant future, until there rose on his vision a greater than Israel, even the Star of Bethlehem and the Mighty Seed of Jacob, and the vision faded away in broken fragments of prophecies which are even yet being fulfilled, in the triumph of the European nations, the sufferings of Israel, and the national convulsions of the latter days. "I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth. . . . Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. . . . The Kenites shall be wasted, until Asshur shall carry thee away captive. . . . Ships shall

come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish forever. . . . Alas, who shall live when God doeth this" (Num. xxiv : 17-24).

7. The crowning test and most fatal of all the trials and temptations of the wilderness is set forth in the account of the seduction of the Israelites, through the allurements of the daughters of Midian in the chapter immediately succeeding the story of Balaam (Num. xxv).

Num. xxv : 1-4.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

And they called the people unto the sacrifices of their gods : and the people did eat, and bowed down to their gods.

And Israel joined himself unto Baal-peor : and the anger of the Lord was kindled against Israel.

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

We know that this was brought about through the counsel and influence of Balaam himself. What he could not do through divine maledictions, he at length succeeded in doing through the fascinations of the world and the flesh. He induced his master to persuade his people to invite their neighbors to some of their idolatrous festivals. And there, through the seductions of unprincipled women and the attractions of an impure idolatry, many of the Israelites were drawn into open sin and brought upon themselves the judgments of heaven, which all the wiles of the devil or hostility of their enemies, could not have caused (Num. xxxi : 16). "Behold these caused the children of Israel, through the

counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." So again we read in Rev. ii : 14, that "Balaam taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication." It would seem that this double-hearted man, finding that he had lost the bribes of Balak through refusing to curse the children of God, and bitterly disappointed at losing the splendid prize, conceived the idea of securing it yet and still keeping from any open and ostensible act of disobedience. His conscience was so distracted by avarice, that he did not see he was an accessory in the crime of the Midianites and Moabites, and therefore as guilty as if he had committed it himself. The apostle Jude gives us the key to his whole character in the words, "He loved the wages of unrighteousness."

The character of Balaam represents the spirit of the world, as the temptation of the Midianites stands for the lusts of the flesh. So that we have here the great trinity of evil, which still opposes and seeks to destroy the people of God—the world, the flesh, and the devil. The wiles of Balak in the first instance to get Balaam to curse Israel represent the Satanic element in our spiritual temptations. The spirit of Balaam prefigures the world, and the daughters of Moab and Midian are types of the flesh in its ungodly and idolatrous tendencies in every age. Against these three which constitute the very anti-God, the counterfeit of the Divine Trinity, we

must ever guard, especially as we come to the most solemn crisis of life and the borders of our promised inheritance. It was just at the gates of Canaan that they confronted Israel, and, for a little, almost wrecked for the second time the hopes and triumphs of the chosen people.

The spirit of Balaam is so remarkable, that we may well pause for a moment and gather the pointed lessons of his character for the admonition of others. (1) We see in him a man possessing spiritual light, without moral principle. (2) His besetting sin was the love of the world, especially avarice, which the Scriptures declare to be incompatible with practical Christianity, and to be actual idolatry. (3) We see in him a man trying to get God's permission to do wrong, after he knows the divine will ; at least, trying to have God allow him to go as near the edge of evil as possible, in order to secure the coveted prize. He stands for those who desire to obtain the world without offending God, if possible, but who want the world anyhow, and are certain in the end to sacrifice everything for it. (4) A man whom God suffered to have his own way to a certain extent even in a forbidden path, when He saw that he wanted to take this path after he knew that it was contrary to the divine will. Pressing forward in a dangerous path, in the face of the drawn sword of God's displeasure, God permitted him to go and yet met him as he went with the fiery token of His displeasure, as a solemn warning to him of the dangers that he was confronting. (5) A man permitted, and even

used by God, to do much good, and yet getting none of the comfort or reward of true service, but simply knowing that he was an instrument used in spite of himself, for the glory of God. (6) A man trying to hold in check a dangerous passion, and thinking that he could play with it or restrain it at his will, but finding at last that it was too strong for him, and that it became his master and destroyer. (7) A man who had many good wishes and intentions, and even longed to die the death of the righteous, and yet without any purpose or power to do right, and finally perishing, both for time and eternity, in the most fearful disaster enhanced by the consciousness that he had known better all the time. (8) A man serving the devil and yet cheated of his wages, because he was afraid to go as far as his master wanted him to, and yet in the end doing all the harm that the devil meant he should. (9) A solemn warning proclaiming to all ages that we cannot "serve God and mammon," and that sin must not be tolerated but must be wholly crucified, or it shall drown us at last in destruction and perdition.

CHAPTER VI.

THE NEW DEPARTURE.

1. *A new race.*

The first preparation for the entering of the promised land was the death of the generation that came out of Egypt, and the coming of their children as an entirely new race, who had had no part in the former rebellion. This implies a deep spiritual truth, namely : there must be a crucifixion of the natural life, and we must reckon ourselves as truly dead and alive unto God through Jesus Christ with a new life, just as completely as if we were not the same persons who lived the former life of sin.

This deep experience of the death of self is something more than the turning from a life of sin with which our conversion begins, but involves a complete repudiation, not only of the sin, but of the nature that sinned. It is afterwards more fully set forth in the crossing of the Jordan and the rite of circumcision, when they entered the land, which were all further great types of the same great fact of spiritual death and resurrection.

2. *A new enrollment.*

Num. xxvi : 1-4, 63-65.

And it came to pass after the plague, that the Lord spake

unto Moses and unto Eleazar the son of Aaron the priest, saying,

Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

Take the sum of the people, from twenty years old and upward; as the Lord commanded Moses and the children of Israel, which went forth out of the land of Egypt.

These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

For the Lord had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Just as explicitly as thirty-eight years before, the whole people were again numbered, and required to declare their pedigree as in the beginning of the book. The old enumeration would not suffice. It was found that some of the tribes had decreased, and some had increased. There was a total number of 601,730 men of war, as compared with 603,550 men of war at the former enumeration: a decrease in all of nearly two thousand. This fore-shadows in our spiritual life a new confession of Christ which we must make as we go forward to further advance in the fulness of Christ. We cannot act on our old professions or take our former estimate of ourselves. Many Christians are really living upon their youthful memories and their early professions. God blots this out altogether unless our lives have continued in victory.

If an enrollment were made of the church of God in its present living membership, it might show a greater reduction than the second roll of ancient Is-

rael. When we press forward to a higher Christian life it is a good thing to be enrolled in some way, so that we may know, and all may know, that we are committed and fully committed as men of war, ready to stand for all that we believe or claim, and to contend earnestly for our faith against all our spiritual enemies. The secret of many a failure is a lack of full and open committal; let us get our names on the roll of honor. Bunyan describes a scene which he saw at the gates of the Palace Beautiful, where hosts of armed men were driving back all that tried to force an entrance; but the brave soldiers of the cross were putting on their panoply and marching through the fierce hosts of hell, giving and receiving terrific blows. At length, covered with blood, they forced their way through the open gates, while harps within were heard resounding with the glorious shout "Come in! come in! Eternal glory thou shalt win." One brave man looking on, stepped up to the man with the ink horn and roll, and said; "Sir, put down my name," and then joined the brave victors in the fearful strife. Are our names down on the roll of battle at the threshold of the promised land?

In this enrollment a special provision was made for the daughters of Zelophehad to take their place along with their brethren in sharing the common inheritance, in the absence of any male representatives of their father's house. This was referred to the Lord, and the answer was promptly given that they should have an equal share in such cases.

There seems to be a deep spiritual meaning in this, the more emphatic from the fact that the men of war enrolled in the ranks of Israel included only of course the males of Israel, and the women were not numbered. The provision for the daughters of Zelophehad in this direction, however, was intended to show that woman, too, has her inheritance of faith in the conquest of Canaan, and that if she cannot be a man of war, she can be at least a woman of faith. Indeed, in all subsequent ages, she has been the champion of the battles of faith, and the foremost in the roll of witnesses for God and truth. Christianity has owed as much to her faith and love, as it has given to her in exalting her liberty and honor.

3. *A new leader.*

Num. xxvii : 12-23.

And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes : that is the water of Meribah in Kadesh in the wilderness of Zin.

And Moses spake unto the Lord, saying,

Let the Lord, the God of the spirits of all flesh, set a man over the congregation,

Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him ;

And set him before Eleazar the priest, and before the congregation ; and give him a charge in their sight.

And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient.

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord : at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

And Moses did as the Lord commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation :

And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

The solemn message comes at last to Moses that even he must die. The spirit of his law is inexorable, and since he broke it he must become a victim of its penalty. To the very borders of the Land of Promise he brings the people, but another must lead them in. There was a deep spiritual reason for this. The law made nothing perfect, but "the bringing in of a better hope did." Moses could lead no soul into sanctification or victory ; He only, of whom Joshua was the type, could do this. Therefore, in the order of the revelation of truth and grace, Moses must leave us before we possess the full inheritance. He could show it to us; he could see it himself, in the distance; from the heights of Pisgah, the law could survey the whole extent of the life of holiness, but it could not give it to us. This is not through any inherent fault of the law, for it is holy, and just, and good, but what the law could not do in that it was weak through the flesh, God did through His Son, by condemning sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

4. *A new covenant.*

Num. xxviii : 1-8.

And the Lord spake unto Moses, saying,

Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savor unto me, shall ye observe to offer unto me in their due season.

And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering.

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of a hin of beaten oil.

It is a continual burnt offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord.

And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.

And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto the Lord.

In these chapters we have the renewal of all the ordinances respecting the sacrifices, feasts, and consecrations. It would seem that even the old enactment of these would not suffice for the new life just before them, and the new race about to go forward on their great national campaign.

So as we enter on fresh advances, and especially upon the life of entire consecration which their Canaan experiences symbolize, we must enter into a new covenant; we must receive even the old gospel with new freshness, and we must take Christ anew and in all His fulness.

The first sacrifice, in this new enactment of the covenant, is the burnt offering. This seems to imply that our deeper experience must begin with that which the burnt offering so grandly expressed, our entire consecration to God.

Then we have the feasts of the Lord very fully referred to in this enumeration, implying that we

must enter into the most intimate fellowship with God in the enjoyment of his love and grace, if we would be strengthened, and enabled to war a good warfare, and stand amid the conflicts and tests of such a life and experience. The entire book of Deuteronomy is literally an amplification of this thought, being, as its name implies, a repetition and rehearsal of the national history and covenant in the ears of the new generation, as it had been delivered forty years before to their fathers.

The Holy Ghost has given us with great sweetness and fulness, the new covenant into which He brings us when we pass from the dispensation of the law to that of grace, and from the life of the wilderness to the life hid with Christ in God in rest and victory. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord ; for they shall all know me, from the least of them unto the greatest of them, saith the Lord : for I will be mer-

ciful unto their unrighteousness, and their sins and their iniquities, will I remember no more" (Jer. xxxi : 31-34). Twice in the New Testament is this quoted and applied to believers under this dispensation, to meet the possible objection that it is something purely Jewish and future. It is the new covenant into which the Holy Ghost desires to bring every Christian under the present dispensation, and under this covenant alone can we have victory over sin and the fulness of our spiritual inheritance (Heb. viii : 7-13, and x : 14-17).

5. *A new campaign.*

They do not wait until they are across the Jordan to begin hostilities against their enemies and prove their faith and courage or the power of Jehovah's promise of victory over all their enemies, but they begin at once to meet the adversaries immediately around them, and long before they cross the Jordan they have a splendid record of glorious triumphs.

The first of these was their victory over Sihon, the king of the Amorites, who forced the battle upon them himself by refusing to allow them to pass through his territory as the Edomites had already done, and even openly attacking them.

Num. xxi : 21-35.

And Israel sent messengers unto Sihon king of the Amorites, saying,

Let me pass through thy land : we will not turn into the fields, or into the vineyards ; we will not drink of the waters of the well : but we will go along by the king's highway, until we be past thy borders.

And Sihon would not suffer Israel to pass through his border : but Sihon gathered all his people together, and went out

against Israel into the wilderness : and he came to Jahaz, and fought against Israel.

And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon : for the border of the children of Ammon was strong.

And Israel took all these cities : and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared :

For there is a fire gone out of Heshbon, a flame from the city of Sihon : it hath consumed Ar of Moab, and the lords of the high places of Arnon.

Woe to thee, Moab ! thou art undone, O people of Chemosh : he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

We have shot at them ; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

Thus Israel dwelt in the land of the Amorites.

And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

And they turned and went up by the way of Bashan : and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

And the Lord said unto Moses, Fear him not : for I have delivered him into thy hand, and all his people, and his land ; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon.

So they smote him, and his sons, and all his people, until there was none left him alive : and they possessed his land.

The result was a decisive and glorious victory, followed soon after by the conquest of Og, king of Bashan and the whole territory on the east side of the Jordan. Other references to this most important campaign will be found in Judg. xi : 19-21, Deut. ii : 32-33, Ps. cxxxv : 10, 11, Amos ii : 9.

These were no mere desert tribes, but mighty sovereigns of numerous and wealthy nations, established in fortified cities of great variety and extent and almost impregnable defences. The region over which they ruled covered the whole country east

and southeast of the Jordan, known as Bashan, Gilead, and the country of the Amorites. Even in the present day, it is a land of almost unequalled beauty, fertility, and luxuriance. Modern travelers have discovered the ruins of hundreds of mighty cities, evidently as old as the time of Moses, and bearing abundant evidence of all the allusions to the strength of these fastnesses which we find in the inspired record (See Dr. Porter's "Ruined Cities of Bashan," etc.).

This victory at once placed Israel in possession of a vast and fruitful region only second in importance to Palestine itself, and at the same time, it gave them a prestige in the eyes of the surrounding nations and the Canaanites themselves, which is well described in the fears of the king of Moab in his message to Balaam: "Behold there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me." And so fear had fallen upon the people because of the children of Israel.

This first campaign of Israel represents the conflicts and victories upon which we may enter the moment we consecrate ourselves fully to the Lord, and even before we have passed through the deeper spiritual experiences that await us farther on. It is not necessary that we should wait for any future inheritance, but there are adversaries before us that we may rise up and immediately challenge, and in the strength of God overcome at once, and our subsequent victories will chiefly depend upon our spirit

of prompt obedience and courage in matters that confront us now.

It need not intimidate us that these adversaries are giants like Og and Sihon. The battle is not ours, but the Lord's, and the message is the same that they received: "Fear not, for I have delivered them into thy hands."

The conquest of Og and Sihon was followed a little later by the destruction of the Midianites, who had seduced the people through the counsel of Balaam, and who were doomed in consequence to extermination.

Num. xxxi: 1-8.

And the Lord spake unto Moses, saying,
Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian.

Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

It is specially added that in the destruction which followed, Balaam was also slain and met the retribution for the crime of which he was the chief instigator. The destruction of the Midianites has its spiritual parallel in every true and permanent Christian life. The things which have overcome us must be met and overcome by us. There is such a

thing as the spirit of revenge, in a true and holy spiritual sense. Speaking to the Corinthians about the sincerity of their repentance the Apostle says : "Ye were made sorry after a godly manner.

. . . Behold what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge. In all things ye have approved yourselves to be clear in this matter"(II. Cor. vii: 9-11). It was thus that Peter took revenge upon his headlong and impulsive nature by hanging upon his Master's cross with downward head, and laying in the dust the self-life that had once denied his Saviour and Lord. And it is thus that we may be revenged upon the things in ourselves and in the world which have betrayed us in the past, but which God will permit us to meet again and slay in holy avenging.

All these enemies on the borders of Canaan were special types of our spiritual foes. The Amorites were the descendants of Lot, and thus, in a very special sense, they represented the flesh. The Midianites belonged to the same race, and were well affiliated with the daughters of Lot from whom they were descended, and the horrid lusts of Sodom and Gomorrah, out of which they were born. These gigantic passions, tall of stature as Sihon and Og, and seductive as the beauty of the daughters of Midian, must be slain without mercy, while we stand in victory above the ashes of our accomplished sacrifice and shout: "God forbid that I should glory,

save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world."

6. *The beginning of their inheritance, and directions for the division of the land among the tribes.*

Num. xxxii : 1-33.

Now the children of Reuben and the children of Gad had a very great multitude of cattle : and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle ;

The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon.

Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle :

Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here ?

And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them ?

Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

For when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

And the Lord's anger was kindled the same time, and he sware, saying,

Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob ; because they have not wholly followed me :

Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun : for they have wholly followed the Lord.

And the Lord's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed.

And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel.

For if ye turn away from after him, he will yet again leave them in the wilderness ; and ye shall destroy all this people.

And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones :

But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place : and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

We will not return unto our houses, until the children of Israel have inherited every man his inheritance :

For we will not inherit with them on yonder side Jordan, or forward ; because our inheritance is fallen to us on this side Jordan eastward.

And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war,

And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,

And the land be subdued before the Lord : then afterward ye shall return, and be guiltless before the Lord, and before Israel ; and this land shall be your possession before the Lord.

But if ye will not do so, behold, ye have sinned against the Lord : and be sure your sin will find you out.

Build you cities for your little ones, and folds for your sheep ; and do that which hath proceeded out of your mouth.

And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead :

But thy servants will pass over, every man armed for war, before the Lord to battle, as my lord saith.

So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel :

And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the Lord, and the land shall be subdued before you ; then ye shall give them the land of Gilead for a possession :

But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

And the children of Gad and the children of Reuben answered, saying, As the Lord hath said unto thy servants, so will we do.

We will pass over armed before the Lord into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

Even before they cross the Jordan they enjoy the foretaste of their future inheritance in some measure, and three of the tribes receive their portion on certain conditions. The tribes of Reuben and Gad, and the half tribe of Manasseh came to Moses to ask

to be assigned the fertile regions that had already been subjugated on the east of the Jordan. Their request was granted somewhat reluctantly, on account of the selfish spirit which it displayed, and the danger it seemed to intimate of their withholding from their brethren their co-operation in the conflicts that still awaited them. However, on their promising to stand by the tribes until the land of Canaan should be all subdued, and simply leaving their families in the cities of their inheritance, consent was given and the conquered territory was allotted to them. Their act is a true picture of the spirit of many Christians, in becoming contented with a mere attempt at consecration and spiritual warfare and a half accomplished victory. They are willing to subdue some of the enemies on this side of Jordan, but they are content to accept an inheritance that is only on the borders of the promised land, and lies hard by the surrounding world. They do not care to go through the waters of death and enter the resurrection life, or at least, if they do, they are willing to leave their wives and little ones in the world and cross over for a season of Christian work, and then come back again and enjoy the fair pastures of Bashan. God let them have their way and gave them a measure of blessing in it, but when the great conflicts of succeeding ages came, the Syrian and Assyrian armies came sweeping over the eastern plains, and they were the first to be overrun by the invasion and led away into captivity.

In connection with the inheritance of Reuben, Gad, and Manasseh, explicit directions are given for the division of the land among the other tribes, as soon as it should be subdued (chap. xxxiii : 50, to chap. xxxvi).

Num. xxxiii : 50-56

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan ;

Then ye shall drive out all the inhabitants of the land from before you and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places :

And ye shall dispossess the inhabitants of the land, and dwell therein : for I have given you the land to possess it.

And ye shall divide the land by lot for an inheritance among your families ; and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance : every man's inheritance shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit.

But if ye will not drive out the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

They were particularly enjoined to see that the Canaanites are wholly exterminated, with the solemn warning that if they failed to do this they would themselves be enslaved by the former inhabitants of the land whom they may leave in their hiding places. Then the boundaries of the land were given, and the arrangements prescribed for allotting it to the remaining eight and a half tribes. The tribe of Levi was to receive no inheritance, the Lord Himself being their portion.

Explicit provision was made against the intermarriage of the tribes, so that the inheritance of no family should be lost, but the title in each inheri-

tance was made inalienable. Forty-eight cities were set apart for the use of the Levites in all the various tribes, and six cities of refuge were appointed, three on each side of the Jordan, where the fugitive manslayer could repair when pursued by the goel or avenger.

All this we shall more fully explain and apply when we come, if the Lord will, to the Book of Joshua. Meanwhile it is sufficient generally to observe that it was all typical of the unfolding of our fuller inheritance, as the Holy Spirit opens it to our hearts and calls us to go forth to its enjoyment and possession. The Apostle declares that "We have received the Spirit which is of God, that we might know the things that are fully given to us of God, for the Spirit searcheth all things, yea, the deep things of God." And he shall take of the things of Christ, and shall show them to us. Thus He is trying to unfold to the faith and hope of the longing believer the riches and glory of his unoccupied possessions, and press him onward to apprehend all that for which he is apprehended of Christ.

The inheritance to which he calls us has not only its allotments adapted to each of us, but it has also its Levitical cities, with provision for consecrated service, and the divine arrangements for our love and care for a lost and sinful world, for whose rescue we are to provide and to labor as earnestly as for our spiritual enjoyment and privileges.

7. A little before the close of the book of Numbers, *a brief itinerary of all their journeyings* in the

wilderness is recorded, commencing with their departure in Egypt from Rameses, and closing with their camp in Moab on the east side of Jordan.

Num. xxxiii : 1-49.

These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

And Moses wrote their goings out according to their journeys by the commandment of the Lord : and these are their journeys according to their goings out.

And they departed from Rameses in the first month, on the fifteenth day of the first month ; on the morrow after the pass-over the children of Israel went out with a high hand in the sight of all the Egyptians.

For the Egyptians buried all their firstborn, which the Lord had smitten among them : upon their gods also the Lord executed judgments.

And the children of Israel removed from Rameses, and pitched in Succoth.

And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon : and they pitched before Migdol.

And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

And they removed from Marah, and came unto Elim : and in Elim were twelve fountains of water, and threescore and ten palm trees ; and they pitched there.

And they removed from Elim, and encamped by the Red sea.

And they removed from the Red sea, and encamped in the wilderness of Sin.

And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

And they departed from Dophkah, and encamped in Alush.

And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

And they departed from Rephidim, and pitched in the wilderness of Sinai.

And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

And they departed from Hazeroth, and pitched in Rithmah.

And they departed from Rithmah, and pitched at Rimmon-parez.

And they departed from Rimmon-parez, and pitched in Libnah.

And they removed from Libnah, and pitched at Rissah.

And they journeyed from Rissah, and pitched in Kehelathah.

And they went from Kehelathah, and pitched in mount Shapher.

And they removed from mount Shapher, and encamped in Haradah.

And they removed from Haradah, and pitched in Makheloth.

And they removed from Makheloth, and encamped at Tahath.

And they departed from Tahath, and pitched at Tarah.

And they removed from Tarah, and pitched in Mithcah.

And they went from Mithcah, and pitched in Hashmonah.

And they departed from Hashmonah, and encamped at Moseroth.

And they departed from Moseroth, and pitched in Bene-jaakan.

And they removed from Bene-jaakan, and encamped at Horhagidgad.

And they went from Horhagidgad, and pitched in Jatbathah.

And they removed from Jatbathah, and encamped at Ebronah.

And they departed from Ebronah, and encamped at Ezion-gaber.

And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

And Aaron the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

And Aaron was a hundred and twenty and three years old when he died in mount Hor.

And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

And they departed from mount Hor, and pitched in Zalmonah.

And they departed from Zalmonah, and pitched in Punon.

And they departed from Punon, and pitched in Oboth.

And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

And they departed from Iim, and pitched in Dibon-gad.

And they removed from Dibon-gad, and encamped in Almon-diblathaim.

And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

And they pitched by Jordan, from Beth-jesimoth even unto Abel-shittim in the plains of Moab.

So God is keeping a record of every human life,

and these records are but simple pages from the great volume which will yet be opened as an eternal memorial of the past. It is very solemn and significant, however, that the record of those seasons of Israel's history which were spent out of communion with God is very brief, and that, as in Exodus, the centuries of their bondage are covered by a single sentence, so in Numbers the whole thirty-eight years of their wandering in the wilderness is passed over in complete silence, coming in somewhere between the thirteenth and fourteenth verses of the twentieth chapter of Numbers, and having no record elsewhere, except this simple itinerary in Num. xxxiii : 37.

O, what long blanks will cover whole lifetimes, in the eternal annals, and what crowded pages will spread over brief hours of faithful service and suffering, when the books shall be opened.

“He liveth long who liveth well,
All other life is short and vain ;
He liveth longest who can tell,
Of living most for heavenly gain.”

BOOK OF DEUTERONOMY.

The fifth book of Moses is named in the Hebrew canon by its two initial words, contracted so as to form the word Debharim. The word Deuteronomy was given to it by the translators of the Septuagint. This seems to be the translation of the term Mishneh Hat-torah, which literally means "Iteration of the Law," a term which the Rabbins sometimes gave to this book. This name assumes that the book of Deuteronomy is a repetition of the Mosaic legislation. This, however, is hardly true; it is rather a renewing of the covenant, a sort of summary, on the part of Moses, of his previous messages along with many new counsels and exhortations adapted to their immediate situation, about to enter the land of promise. This later view of the book is suggested by another title, sometimes given to it by the Rabbins, namely: "The Book of Admonitions." It is rather a book of exhortations than of historical narratives or ceremonial ordinances, and it resembles closely the later prophets, especially Jeremiah, to whom, indeed, it has often been attributed by the critics, who question the Mosaic authorship of the Pentateuch.

INTRODUCTION.

I.—CONTENTS AND SUBDIVISIONS OF DEUTERONOMY.

The Book consists of four parts :

1. An introductory address delivered by Moses in the plains of Moab, containing a recapitulation of the principal events of the history, and closing with a solemn charge of obedience and faithfulness to God. This is recorded in the first four chapters, commencing with chapter i, verse 6, and closing with chapter iv, verse 43. This might be called retrospective.

2. Then follows a long address from chapter iv : 44 to chapter xxvi : 19, which might be called didactic and hortatory. This consists of a summary of the principal precepts of the Law, and a collection of important statutes and laws, with respect to their national and individual life ; especially when they enter the Land of Promise. This is interspersed with several brief narratives respecting a portion of their wilderness life already past.

3. Then follows a shorter address from chapter xxvii : 1 to chapter xxx : 20, mostly prospective in its character : referring, especially, to the inscription of the Law on pillars of stone on Mounts Ebal and Gerizim, with the blessings and the curses after they should enter the land. This is followed by a solemn

declaration of the punishments and recompenses which will most surely follow their disobedience or obedience of the commandments of God, and a solemn appeal to them, as a people, to choose the way of obedience and life.

4. The last section of Deuteronomy, comprising chapters xxxi-xxxiv, contains a brief account of the closing scenes of Moses' life, including the appointment of Joshua, provision for the reading of the Law, the song of Moses, and his parting blessing upon the tribes, closing with the account of the death, burial, and eulogy of the great lawgiver. Such, in brief, is the structure of this book.

II.—MOSAIC AUTHORSHIP.

The question of its Mosaic authorship has been already generally referred to in our introduction to the Pentateuch. The following additional particulars may be added with reference to this special book.

1. Jewish and Christian traditions are all in favor of its Mosaic authorship.

2. The testimony of our Lord and His apostles is very strong. Some of Christ's most important quotations from the Old Testament were directly from the book of Deuteronomy. He uses the authoritative expression "It is written," as He quotes from Deut. viii : 3, vi : 16, and vi : 13, on two important occasions. Matt. iv : 4, iv : 7, and iv : 10. So, again, Matt. xxii : 24, compared with Deut. v : 5. So, again, Matt xix : 7, 8, Mark x : 3, 4, John v : 46, 47. Again in Acts, Peter quotes from this book Acts iii : 22 ;

Stephen also, Acts vii : 37 ; and Paul, Rom. x : 19, 20, Rom. xii : 19, Gal. iii : 10. Our Lord's citations from this book are the more conclusive from the fact that He was arguing with the Jews from the law of Moses, and had this not been one of his writings, His citations would have been invalid.

3. The next argument for the Mosaic authorship of Deuteronomy is the evident antiquity of the book. Commencing with the close of the prophetic chain we can trace back allusions to it through the whole line of Hebrew testimony. Jeremiah is so full of such references that it is perfectly certain that the author of the one book was familiar with the other. So striking is this that the critics have reversed the order and claim that Deuteronomy is based on Jeremiah. However, if we can trace it in earlier prophets, this will become conclusive, as to which is the original composition. We have no difficulty whatever in doing this. Many allusions to it have been found in Isaiah, of which these are samples. Isa. i : 2, compared with Deut. xxxii : 1. Isa. i : 10 with Deut. xxxii : 32. Isa. i : 17, with Deut. xxviii : 27. Isa. xxvii : 11 with Deut. xxxii : 28. Isa. xli : 8 with Deut. vii : 6 and xiv : 2. Isa. xli : 10 with Deut. xxxi : 6. Isa. xlii : 2 with Deut. xxxii : 15. Isa. xlvi : 8 with Deut. xxxii : 7. Isa. l : 1 with Deut. xxiv : 1. Isa. lviii : 14 with Deut. xxxii : 13. Isa. lix : 10, lxxv : 21 with Deut. xxviii : 29. Isa. lxii : 8 with Deut. xxviii : 31. In Amos compare ch. iv : 6-10 with Deut. xxviii : 15. Compare Amos vi : 12 with Deut. xxix : 18. Amos viii : 14 with Deut. vi : 13. Amos ix : 14,

15 with Deut. xxx:3, 5, 9. So, again, in Hosea. Compare Hosea iv:14 with Deut. xxiii:17, 18. Hosea v:10 with Deut. xix:14. Hosea vi:1 with Deut. xxxii:39. Again, compare I. Kings viii:51, with Deut. iv:20. I. Kings xviii:40 with Deut. xiii:15, xvii:5. II. Kings xiv:6 with Deut. xxiv:16. II. Kings xviii:6 with Deut. x:20. II. Sam. vii:6 with Deut. xviii:14. II. Sam. vii:23 with Deut. vii:8. I. Sam. ii:6 with Deut. xxxii:39. I. Sam. xv:2 with Deut. xxv:17. I. Sam. xxviii:3 with Deut. xviii:10, 11. So, again, even as far back as the book of Judges, compare Judg. i:20 with Deut. i:36. Judg. ii:2 with Deut. vii:2. Judg. ii:15 with Deut. xviii:15. Judg. ii:18 with Deut. xxxii:36. Judg. iv:14 with Deut. ix:3. Judg. v:4 with Deut. xxxiii:2. Judg. xi:15 with Deut. ix:19. Ruth iv:2-12, compare with Deut. xxv:5-10. Ruth iv:10 with Deut. xxv:6. Again the language of Deuteronomy is archaic, and the phrases, peculiar in many instances to the Mosaic writings. Besides numerous allusions in the book imply an ancient date; for example, the prohibition of intercourse with the nations of Canaan, which would be unreasonable if the book were written in the time of Jeremiah. The allusion to Amalek would have been equally absurd, for Amalek ceased to exist as a nation. The reference of chapter vii:14, to the time when they would desire a king, would have been an anachronism in the days of Jeremiah, when the kingdom had not only been long introduced, but was just about to pass away. Again, the directions for in-

scribing the blessings and curses of Mounts Ebal and Gerizim could have had no meaning after the time of Joshua. So, also, the provisions for the cities of refuge. So, also, the recent memory which Moses refers to, of the passage of the wilderness, as something which his hearers had themselves experienced.

4. The whole structure of the book is in harmony with the Mosaic time. The references to the wilderness, to their recent life in Egypt, to the experiences of their journey, are so direct and personal that, without the most glaring literary fraud, it cannot assume any other position for the writer than that of a contemporary with the events described.

5. It is distinctly declared to contain the addresses of Moses himself and to have been written by him (ch. i: 1, xxix: 1, xxxi: 1.) If this be not true, then the book is a forgery, and cannot be the Word of God, and entitled to a place in the sacred writings of the Jews. Indeed, it is inconceivable how they could have given it this place if they had no such idea.

CHAPTER I.

MOSES' FIRST ADDRESS IN THE PLAINS OF MOAB.

DEUT. i-iv : 43.

RETROSPECTIVE.

This address is introduced in the five opening verses of the Book by a simple historical reference to the circumstances in which it was given. It was spoken in the plain of Moab, "in the fortieth year, and eleventh month, and the first day of the month," after their victory over Sihon, king of the Amorites, and over the king of Bashan. It contains a striking little parenthesis which is more emphatic than the whole chapter (verse 2). "There are eleven days' journey from Horeb, by the way of Mt. Seir, unto Kadesh-barnea." This little sentence stands in contrast with the forty years of their wandering, and is a hint of what might have been had they promptly believed and obeyed God. Alas ! many a journey in our Christian pilgrimage is made a thousand-fold more sad and long by our refusing to obey the Lord. The address proper consists of two portions; first, a recapitulation of their history up to the present time, chapter i : 6 to iii : 29, and secondly, an exhortation to obedience, ch. iv : 1-43.

SECTION I.—*Recapitulation* (chaps. i-iii.)

1. It goes back to their departure from Horeb (verse 6-8), and their setting out for the land of promise. "Ye have dwelt long enough in this mount" is the Lord's message.

Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale and in the south, and by the seaside, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Behold I have set the land before you; go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

Here there is no long interval, no weary wilderness march even suggested; the land is right before them as God's immediate purpose for them to inherit; and back of the command stands the oath of God to their fathers. It was well that this was so, for had it not been for their sakes the promise would have been of no effect, but when they forfeited their claim the covenant with Abraham still stood fast, and by virtue of it their children entered in. It is well for us that the covenant is not with us and the mercy of God is not for our sakes, but wholly on account of the Lord Jesus Christ, our covenant Head. Therefore, the gifts and calling of God are without repentance.

2. Moses next refers to his plan for the organization and government of the host.

Deut. i : 9-18.

And I spake unto you at that time, saying, I am not able to bear you myself alone :

The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

(The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you !)

How can I myself alone bear your cumbrance, and your burden, and your strife?

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and said, The thing which thou hast spoken is good for us to do.

So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

Ye shall not respect persons in judgment ; but ye shall hear the small as well as the great ; ye shall not be afraid of the face of man ; for the judgment is God's : and the cause that is too hard for you, bring it unto me, and I will hear it.

And I commanded you at that that time all the things which ye should do.

The multitude had grown so fast that it was necessary that there should be a system of administration in detail. This was rendered the more necessary by what Moses pathetically refers to as their burden and their strife. Alas! it was this element of human self-will, discontent and murmuring, which caused most of his burdens and their sorrows. This, alas! is still true. It is not our troubles that burden the Master, but our strife. To meet the innumerable cases of complaint and litigation that would arise, Moses appointed judges and captains, "over thousands, and hundreds, and fifties, and tens," and laid upon them the most solemn charges with regard to the patient and righteous administration of justice in all the minor difficulties that might arise; he, reserving to himself, for personal decision, the cases that might prove too complicated for them. We have here a wise example

of the importance of a careful, thorough organization in the work of the Church of Christ. Geo. Whitfield once said "The Lord gave me as great a work as John Wesley, but he organized and I did not; the result was his became an enduring system, and mine, so far as visible and organic results were concerned, a rope of sand."

3. He next recalls their journey through the wilderness from Horeb to Kadesh-barnea.

Deut. i: 19.

And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

The remembrance still seems to cause a shudder of horror as he speaks of the great and terrible wilderness. Like them, we too must pass into our inheritance through a waste and desolate region of separation from the world and crucifixion with Christ. But it need not be long. It was only eleven days' journey, and it was utterly unnecessary that they should return to it again and wander in it for the remaining forty years. And so still, we too must pass through the earlier conflicts which meet us, into a deeper rest; yet the ordeal need not be long, and certainly need not be renewed and prolonged through all the weary pilgrimage of life. He that is brave enough to pass quickly through the border land and utterly to follow the Lord, will find that this is the secret of a peaceful and happy life, free from the struggles and conflicts which they should settle at the beginning. But he who is

afraid utterly to die and wholly to obey, will find his whole life a long and ineffectual struggle of useless misery.

4. The crisis of their history has now come.

Deut. i : 20, 21.

And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

Behold, the Lord thy God hath set the land before thee : go up and possess it, as the Lord God of thy fathers hath said unto thee ; fear not, neither be discouraged.

This represents the crisis hour in our Christian life when the soul comes face to face with the question of entire consecration, and entering into the fulness of Christ's blessing. It is a moment that never will come again, and on which the issues of a lifetime hang. Happy are they who stop not to reason and compromise, but literally go up at once and possess it.

5. Their first compromise.

Deut. i : 22-25.

And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

And the saying pleased me well ; and I took twelve men of you, one of a tribe :

And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the Lord our God doth give us.

Alas! they now made the fatal mistake of beginning to reason about that which the Lord had distinctly promised and commanded. They came to Moses and proposed that the spies should be sent up to reconnoiter the land, and bring word again

concerning the country and the way by which they should go. While, on a superficial view, this looks plausible enough as a human proposition, yet as a people supernaturally led by the very hand of God, such a resort to mere human wisdom was inconsistent and dangerous. If the Lord was to lead them what need had they of man's counsels? And if the Lord had told them what the land was, how dared they question it even sufficiently to try to find it out by human wisdom? And yet, even Moses was caught in the snare, and admits in his address, "The saying pleased me well." He even went to God and obtained the Divine promise for this arrangement. God Himself allowed it to test their faith and show the folly of leaning on human understanding, and the mistake which even the best of men are sure to make when they fail to act upon the simple principles of obedience and faith. The spies were able to successfully accomplish their inspection and even bring back with them a sample of the wonderful products of the land. And surely this ought to have been at least a pledge that the dangers were not insurmountable, if twelve men could go safely through this foreign territory.

6. Their compromise was followed speedily by a bolder step of disobedience and rebellion.

Deut. i: 26-28.

Notwithstanding ye would not go up, but rebelled against the commandment of the Lord your God:

And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us.

Whither shall we go up? our brethren have discouraged our

heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakim there.

They did not question the merits of the land but their cowardly hearts were afraid of the perils of the way. "Our brethren have discouraged us, saying, the people is greater and taller than we; the cities are great and walled up to heaven; and the sons of the Anakims are there." Discouragement soon led to darker thoughts of God, and they dared to say, "Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us." So, still, the unbelief of God's people does not question the excellency of His promises, or the reality of Divine things, and of the higher possibilities of Christian life, but it questions their own ability to live such a life, and faints before the dangers and temptations of the way, and the helplessness of their own weakness and sinfulness; leaving God Himself quite out of view and forgetting that He is greater than all difficulties and mightier than all our weakness.

7. Moses appeals to them with this very thought.

Deut. i: 29-31.

Then I said unto you, Dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

And in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

"Dread not, neither be afraid of them. The Lord your God, which goeth before you, he shall fight for you," and then he reminds them of their own

previous experience of His victorious power, "according to all that He did for them in Egypt, and in the wilderness, where He bare them as a man doth bear his son, in all the way that they went." This is the ground of our confidence for all our spiritual victories; this is the answer to all our difficulties and all our fears; we are not sufficient for anything, but "Christ is all sufficient, and we can do all things through Christ that strengtheneth us." When the soul sees the living Christ and His infinite resources, it has the pledge of perfect victory. They could not see God because their eyes were full of their enemies, and their own insignificance.

8. And so the crisis ends in utter unbelief and disobedience.

Deut. i: 32, 33.

Yet in this thing ye did not believe the Lord your God.

Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.

"In this thing ye did not believe the Lord your God." This is the root of all disobedience and sin. The evil of man at first sprang from doubting God. Salvation begins with the recovery of our lost faith, as apostasy always originates in some form of faithlessness. Let us "therefore take heed lest there be in any of us an evil heart of unbelief in departing from the living God."

9. Their unbelief is immediately followed by the Divine rejection.

Deut. i: 34-40.

And the Lord heard the voice of your words, and was wroth, and sware, saying,

Surely there shall not one of these men of this evil gen-

eration see that good land, which I swear to give unto your fathers,

Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord.

Also the Lord was angry with me for your sakes, saying, Thou also shalt not go in thither.

But Joshua the son of Nun, which standeth before thee, he shall go in thither; encourage him: for he shall cause Israel to inherit it.

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

But as for you, turn you, and take your journey into the wilderness by the way of the Red sea.

That whole generation is refused by an angry God and consigned to an ignominious grave in the wilderness, and their little children, for whom they pretended to be afraid, are chosen to inherit the land which they refused. The only exceptions to this sweeping sentence of exclusion are Joshua and Caleb, the two faithful spies, who stood alone in the dark and awful hour of their people's revolt, and pleaded with them at the risk of their lives to trust and obey Jehovah and go up at once and possess the land. Even Moses himself intimates that his own exclusion was in some measure due to the people's sin: "The Lord was angry with me for your sakes." It was their perverse spirit which provoked the meek and gentle Lawgiver, and for once in His life seemed to infect even him with the spirit of their unbelief. And, as the law could show no mercy, even to its author, He must become a monument of its inexorable severity.

10. The reaction from their desperate act soon comes and leads them into an attitude of presumption as wicked as their cowardice had been before.

Deut. i : 41-45.

Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

And the Lord said unto me, Say unto them, Go not up, neither fight ; for I am not among you ; lest ye be smitten before your enemies.

So I spake unto you ; and ye would not hear, but rebelled against the commandment of the Lord, and went presumptuously up into the hill.

And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.

And ye returned and wept before the Lord ; but the Lord would not hearken to your voice, nor give ear unto you.

As soon as they find that they have lost the inheritance through their wickedness, they go to the opposite extreme of remorse and regret, acknowledge their sin, and offer immediately to go forward. But this is only the passionate impulse of the sorrow that worketh death ; and even had God met them in this position they would signally have failed, and soon after proved, that they did not possess any permanent element of true repentance or faith. And so He righteously refuses to allow them to go forward ; they have chosen the issue and they must meet it. They soon show that their spirit is not truly chastened or penitent, by refusing to obey the warning of Moses, and rushing presumptuously forward against the enemy. They are terribly defeated and smitten by the Amorites, and driven back in confusion and despair. So, the willful and unbelieving heart swings from the extreme of doubt to that of daring presumption ; attempts to do in its own strength what it had refused to do in the Lord's,

and is met with desperate failure and disaster. Alas !
 alas !

There is a time, we know not when,
 A place, we know not where,
 That marks the destiny of men
 For glory or despair.

Let none of us trifle with God's nows ; but to-day, while it is called to-day, if we will hear His voice, let us harden not our hearts. There is a sorrow that has no healing in it ; a remorse that has no repentance in it, a weeping that has no softening, sanctifying power ; a grief that even God has no compassion for, because it is the cry of a willful, proud, and sinful heart ; as self-willed in its weeping as it was in its defiance. What infinite pathos and despair there is in the closing words: "Ye returned, and wept before the Lord ; but the Lord would not hearken to your voice, nor give ear unto you."

11. Interval spent in Kadesh.

Deut. i : 46.

So ye abode in Kadesh many days, according unto the days that ye abode there.

How long they remained in Kadesh after this melancholy occurrence we do not know, and the narrative reads as if it did not matter much. There are chapters in life's history that are as blank and cold as the face of an iceberg. They count for nothing in the annals of God and eternity ; they are simply bitterly and utterly vague ; barren and empty as the desert wind. What a suggestive meaning there is in this sentence, "So ye abode in Kadesh many days, according unto the days that ye abode there."

That is to say that there was just so many days, and they were counted simply by the number of days, and not by any event of the slightest interest or importance. They were just passed by and that was all. They were not according to the will of God, or according to the plan of His love and ordering, or according to the useful service with which they were filled, but they were just according to the number of the days. They had forty years to throw away, to finish the tramp of their vain and lost existence, and it seemed to be little matter where they spent them. Oh ! it is pitiful to be living a life with God above us, immortality within us, and eternity before us, with such an awful record of vanity, and yet, such is the life of all who live not for God. Just filling up the time until the next chapter, the long, the sad eternity.

12. The wandering in the wilderness. This is, if possible, still more sad.

Deut. ii: 1.

Then we turned, and took our journey into the wilderness by the way of the Red sea, as the Lord spake unto me: and we compassed mount Seir many days.

A single verse completes the history of three millions of people for thirty-eight years. "Then we turned and took our journey into the wilderness, by the way of the Red Sea, as the Lord spake unto me: and we compassed Mount Seir many days." What a mournful picture; still more desolate as the speaker draws it out into days rather than years. Oh ! how long and dreary they must have seemed to him in the retrospect. Nearly

fourteen thousand days of useless ineffectual wandering; and that when he himself was nearly four-score years old, and was wasting the last forty years of his already almost finished life in this dreary land. In the ninetieth Psalm he has given us some conception of those scenes: "All our days are passed away in thy wrath; we spend our years as a tale that is told." Day by day, and year by year, he saw them fading before his eyes. Fathers and mothers wandered in the burning sands with their thirsty little ones, and saw one and another of their neighbors faint and sink amid the sands, gasp out their lives, and leave their bones to whiten in the desert, and they knew that soon their turn would come; but for them there was no prospect but death. Oh! how vivid a picture it is of the emptiness and failure of the Christian life which hesitates wholly to follow the Lord, and to enter into the fulness of our inheritance. There will be very little history for many lives. One single verse in the book of Numbers tells the story of most of the forty years, as we have already seen in that book. This very verse is the sole memorial, in the address of Moses, of that melancholy time from which his thoughts would gladly turn away. It is a chapter from the annals of eternity, and such awful blanks will meet many of us, it is to be feared, when we come face to face with the issues of life and the books of the judgment.

13. The new departure.

Deut. ii : 2, 3.

And the Lord spake unto me, saying,
Ye have compassed this mountain long enough : turn you
northward.

The thirty-eight years of wandering have about passed ; and now the command comes to turn northward from the territory of Edom toward the land of promise. The last days of the wilderness are spent in passing through, for the last time, the territory of the Edomites. Their first aggressive work is now to begin. Through many adversaries they are to fight their way into their inheritance.

14. The Edomites are not to be attacked.

Deut. ii : 4-7.

And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir ; and they shall be afraid of you : take ye good heed unto yourselves therefore :

Meddle not with them ; for I will not give you of their land, no, not so much as a foot-breadth ; because I have given mount Seir unto Esau for a possession.

Ye shall buy meat of them for money, that ye may eat ; and ye shall also buy water of them for money, that ye may drink.

For the Lord thy God hath blessed thee in all the works of thy hand : he knoweth thy walking through this great wilderness : these forty years the Lord thy God hath been with thee ; thou hast lacked nothing.

They are their own brethren, the race of Esau, and their territory is not to be disturbed because of the covenant with Esau. They are to deal honestly by them and pay for all which they shall require, both food and drink ; even their inhospitality is not to be avenged, but they are to be treated with forbearance and justice, even as the children of God to-day should act in all their dealings with the world, and even with those that are most unkind and selfish.

15. The Moabites also are spared because they are the descendants of Lot, and thus distantly related to the Hebrew race.

Deut. ii : 8-12.

And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-geber, we turned and passed by the way of the wilderness of Moab.

And the Lord said unto me, Distress not the Moabites, neither contend with them in battle : for I will not give thee of their land for a possession ; because I have given Ar unto the children of Lot for a possession.

The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakim ;

Which also were accounted giants, as the Anakim ; but the Moabites call them Emim.

The Horim also dwelt in Seir beforetime ; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead ; as Israel did unto the land of his possession, which the Lord gave unto them.

16. Here the narrative pauses a moment to mark the close of the thirty-eight years of wandering.

Deut. ii : 14, 15.

And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years ; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them.

For indeed the hand of the Lord was against them, to destroy them from amongst the host, until they were consumed.

As they cross the brook Zered, on the borders of Moab, the last of the unbelieving generation has passed away, and Moses sets up a memorial stone, as it were, in the record, to mark the beginning of the new departure, and to recognize the hand of God in the solemn and awful dissolution of a whole generation. "For indeed," he adds, "the hand of the Lord was against them, to destroy them from among the host, until they were consumed, and all the generation of the men of war were wasted out

from among the host, as the Lord sware unto them." How very dreadful it is to have the hand of the Lord against us; not one of all those millions escaped. Patiently His judgment waited until the work was thoroughly finished, and every soul was sifted from among the whole population. God's purposes, both of blessing and of judgment, are immutable as eternity. Happy he who has that mighty Word upon His side.

17. They next pass the territory of the Ammonites.

Deut. ii : 17-23.

That the Lord spake unto me, saying,
Thou art to pass over through Ar, the coast of Moab, this day :

And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them : for I will not give thee of the land of the children of Ammon any possession ; because I have given it unto the children of Lot for a possession.

(That also was accounted a land of giants : giants dwelt therein in old time ; and the Ammonites call them Zamzumim ;

A people great, and many, and tall, as the Anakim ; but the Lord destroyed them before them ; and they succeeded them, and dwelt in their stead :

As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horim from before them ; and they succeeded them, and dwelt in their stead even unto this day :

And the Avim which dwelt in Hazerim, even unto Azzah, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

And they, too, share the same immunity which their brethren, the Moabites, received on account of their relationship with Israel. Some important incidents of the earlier history both of the Moabites, Ammonites, and Edomites, are here interspersed, giving us an account of how these tribes had dispossessed the former inhabitants, which were of the race of the giants, and had occupied their territory.

18. The first aggressive movement follows immediately after this.

Deut. ii : 24-37.

Rise ye up, take your journey, and pass over the river Arnon : behold, I have given into thine hand Sion the Amorite, king of Heshbon, and his land : begin to possess it, and contend with him in battle.

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

Let me pass through thy land : I will go along by the highway, I will neither turn unto the right hand nor to the left.

Thou shalt sell me meat for money, that I may eat ; and give me water for money, that I may drink : only I will pass through on my feet :

(As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me :) until I shall pass over Jordan into the land which the Lord our God giveth us.

But Sihon king of Heshbon would not let us pass by him : for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

And the Lord said unto me, Behold, I have begun to give Sihon and his land before thee : begin to possess, that thou mayest inherit his land.

Then Sihon came out against us, he and all his people, to fight at Jahaz.

And the Lord our God delivered him before us ; and we smote him, and his sons, and all his people.

And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain :

Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us : the Lord our God delivered all unto us :

Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

God would not let them fight until the old generation had all passed away. Now with a new race they enter upon their career of victory. It is not until the old generation in our heart has died that

we can fight the battles of the Lord, or claim the victories of faith. And so, immediately after the thirty-eight years are ended, they commence the irrepressible conflict which is to be consummated on the other side of Jordan. Their first antagonist is Sihon, the king of the Amorites; and he is permitted to bring upon himself the conflict which ends in his destruction. A courteous message is sent to him asking permission to pass through the territory, and promising to respect the rights of person and property, and to buy honorably all supplies that may be needed. Sihon met the request with a hostile army and disputed the passage at Jahaz, but was utterly defeated, his whole race exterminated, the spoil of his rich land confiscated, and all his fortified cities captured and held. This was Israel's first aggressive victory, and it must have been an unspeakable inspiration to the long discouraged and passive tribes, as well as an acquisition of invaluable territory and extensive and costly possessions. This, as well as the subsequent victory, represents the conflicts and triumphs into which the Lord leads His people, even before they cross the Jordan in the full experience of death and resurrection life. The death of the old generation and the advent of the new, perhaps represents the new life and birth in Christian experience, while the passage of the Jordan symbolizes the deeper experience of death and resurrection into which the converted soul passes afterwards, before its full inheritance of the land of promise. Israel had many glorious experi-

ences even on the wilderness side of Jordan; and so the children of God may pass through much victory and blessing even before they enter into the full meaning of death and resurrection with Christ. Most of their victories occur just as this conflict with Sihon occurred, out of the obstacles met with in the ordinary course of life. It was the refusal of Sihon to grant them a polite request which led to the possession of his entire territory. And so, the things that we call hindrances, difficulties, and even injuries, are the very occasions out of which God desires to bring, if we would only let Him, the most glorious triumphs of our experience.

18. The conflict with Og and contest with Bashan.

Deut. iii: 1-11.

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.

And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

But all the cattle, and the spoil of the cities, we took for a prey unto ourselves.

And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon;

(Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)

All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

For only Og king of Bashan remained of the remnant of gi-

ants ; behold, his bedstead was a bedstead of iron ; is it not in Rabbath of the children of Ammon ? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

His was a still more valuable territory than that of the Amorites, including Bashan and Gilead. He was the last of the primitive race of giants, and his tremendous stature may well suggest some of the formidable adversaries which confront us in our earlier experiences. Every one of them may become a trophy as valuable, and yield us an inheritance as precious, as their position was threatening.

19. The distribution of Gilead and Bashan among the two and a half tribes.

Deut. iii: 12-20.

And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh ; all the region of Argob, with all Bashan, which was called the land of giants.

Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi ; and called them after his own name, Bashan-havoth-jair, unto this day.

And I gave Gilead unto Machir.

And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, which is the border of the children of Ammon ;

The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward.

And I commanded you at that time, saying, The Lord your God hath given you this land to possess it : ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

But your wives, and your little ones, and your cattle (for I know that ye have much cattle,) shall abide in your cities which I have given you ;

Until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan : and then shall ye return every man unto his possession, which I have given you.

This territory was divided between Manasseh, Gad, and Reuben, whose families were to remain in

the cities while their men of war crossed the Jordan and completed the conquest of Canaan with the other tribes. All this Moses rehearsed to them just on the eve of the last great movement across the Jordan itself.

20. Now comes the most tender part of all his retrospect, his own sad disappointment.

Deut. iii: 21-29.

And I commanded Joshua at that time, saying, Thine eyes have seen all that the Lord your God hath done unto these two kings: so shall the Lord do unto all the kingdoms whither thou passest.

He shall not fear them: for the Lord your God he shall fight for you,

And I besought the Lord at that time, saying,

O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

So we abode in the valley over against Beth-peor.

His heart has been so stirred up by seeing these mighty victories of the power of God over the enemies of Israel, that he longs to cross over with the people, even into the land of promise itself. And he ventures to ask the Lord once more, even if it be but to set his foot upon it and to see it; but his request is refused, as he pathetically tells them, for their sakes. His own offense would seem to have been provoked by their sin. All that the Lord

would permit him to have was the view of the land from Pisgah's top. With this he is content, and cheerfully obeys the command to prepare Joshua, his successor, for the great work which is so soon to devolve upon him, and encourages him by the assurance, that the same Divine presence will accompany him which God has just begun to manifest through Moses. And so he pauses in the recapitulation, and turns next to

SECTION II.—*The Exhortation* (chap. iv: 1-40).

1. He charges them to remember the sacredness and integrity of the Divine law: "Neither adding to it nor diminishing aught from it."

Deut. iv : 1, 2.

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.

2. He reminds them how their own eyes have seen the judgments that have come in the past to all that have transgressed the Divine commandments, and how their obedience has brought them the Divine protection and blessing to this day.

Deut. iv : 3, 4.

Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

But ye that did cleave unto the Lord your God are alive every one of you this day.

3. He charges them as a nation to remember the distinguished honor that is put upon them in being

trusted with the Divine law, and the direct revelation of His will, and reminds them that this is to be the glory and strength of their wisdom and their understanding in the sight of the nations.

Deut. iv : 5-9.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

Keep therefore and do them ; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.

4. He specially impresses upon their hearts the remembrance of the majestic and solemn scenes amid which the law was given to them at Horeb with His living voice, and graven with His fingers on tables of stone, that they might be forever impressed upon their memory and hearts with lasting solemnity.

Deut. iv : 9-14.

Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain ; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.

And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

5. Especially he warns them against the sin of idolatry, which he foresaw was to be their future national snare, and which involved a direct apostasy from their covenant, as a people, with Jehovah.

Deut. iv : 15-19.

Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire;

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.

The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air.

The likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

He reminds them in this connection that amid all the majestic manifestations of the Divine presence at Sinai, there was no similitude of God, on any ground whatever, to authorize them in forming unto themselves any image or likeness of His spiritual and invisible person.

6. He reminds them of their previous national history, their glorious redemption from Egypt, and their separation unto God as His chosen inheritance, and calls upon them by all the sacredness of their high calling to be true with their covenant with Jehovah.

Deut. iv : 20.

But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

7. He further impresses upon them the danger of disobedience, from his own personal example, and the judgment which has fallen even upon him because of a single offence, in excluding him from the land of promise ; and he warns them that the God who has dealt thus with him will prove to them an inexorable test if they presume to trifle with his sacred words and warnings.

Deut. iv : 21, 22.

Furthermore the Lord was angry with me for your sakes and swore that I should not go over Jordan, and that I should not go in unto the good land, which the Lord thy God giveth thee for an inheritance :

But I must die in this land, I must not go over Jordan ; but ye shall go over, and possess that good land.

8. He next warns them in the most solemn manner of the judgment which shall come upon them and their posterity if they disobey and apostatize from Jehovah.

Deut. iv : 23-28.

Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

For the Lord thy God is a consuming fire, even a jealous God.

When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger ;

I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it ; ye shall not prolong your days upon it, but shall utterly be destroyed.

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

The words are almost a literal prophecy of the trials that have actually come to these people.

9. At the same time he lights up even this dark future with the gracious promise, that if even in the lands of the enemy they shall repent and turn to God He will mercifully forgive and even yet restore.

Deut. iv : 29-31.

But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto his voice ;

(For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

10. By the tender sanctions of love does he finally seek to bind them to obedience and faithfulness, as he lingers with peculiar tenderness upon the blessings and privileges which have been poured out upon them, the love which has been displayed to them, and the purposes of mercy which he has in store for them if they will not hinder His gracious plan by their own transactions and rebellion.

Deut. iv : 32-40.

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of the heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God essayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.

Out of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee this great fire; and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath ; there is none else.

Thou shalt keep therefore his statutes, and his commandments, which I command thee in this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

CHAPTER II.

MOSES' SECOND ADDRESS IN THE PLAINS OF MOAB.

DEUT. iv : 44, xxvi : 19.

DIDACTIC AND HORTATORY.

This long address consists of two principal parts : First, a solemn recapitulation of the covenant in general, which God had made with Israel, and a series of appeals and exhortations to faithfulness, from chapters v to xi ; and secondly, a series of particular statutes and judgments with reference to the details of their personal, social and national life (chapters xii to xxvi).

SECTION I.—*The covenant in general.*

1. The decalogue as the basis of the covenant (chapter v).

(a.) Introduction.

Deut. iv : 44-49.

And this is the law which Moses set before the children of Israel :

These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt.

On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt :

And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which were on this side Jordan toward the sunrising ;

From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon.

And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pishgah.

This begins at the close of the fourth chapter after a brief reference to the cities of refuge, appointed on the east side of Jordan (chapter iv : 41). There is an introductory paragraph respecting the nature of the address which is to follow, which is called the law, or Torah, which Moses set before the children of Israel. And then he speaks of the testimonies, statutes, and judgments, which he also spake unto them : the word testimony, referring to the Divine attestation of the law by signs and wonders ; statutes and judgments referring the first to special commandments, and the second to individual rights. The paragraph closes with a reference to the time and place of the address in the land of Sihon, after their victory over him, and Og, the king of Bashan.

(b.) The parties to this covenant.

Deut. v : 1-5.

And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

The Lord talked with you face to face in the mount out of the midst of the fire,

(I stood between the Lord and you at that time, to shew you the word of the Lord : for ye were afraid by reason of the fire, and went not up into the mount,) saying.

Moses specially reminds them that they themselves, as individuals, are parties to this covenant. It was made not with the fathers who are buried in the wilderness, merely, but with them who were present as little children, who have been kept alive all these years, and who still remember the awful

scenes of Horeb and Sinai. The other party was the Lord Jehovah, whose covenant name is repeated five times in these four verses. Face to face he talked with them in the Mount, out of the midst of the fire, and they knew him to be the personal and present God. Moses too was a party in this covenant and a witness to it; the mediator through whom it was administered, and who is a witness to their obligations and the Divine commandments. "I stood between the Lord and you at that time to show you the word of the Lord, for ye were afraid, by reason of the fire, and went not up into the Mount."

(c.) The preface of the covenant.

Deut. v : 6.

I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage.

The sacred law was introduced by Jehovah by a reference to their redemption, implying very tenderly, both for them and for us, that the supreme ground of our obligation to God and others is, His redeeming love. "I am the Lord thy God that brought thee out of the land of Egypt, the house of bondage."

(d.) The words of the covenant.

Deut. v : 7-21.

Thou shalt have none other gods before me.

Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:

Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

And shewing mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee.

Six days thou shalt labor, and do all thy work :

But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates ; that thy manservant and thy maidservant may rest as well as thou.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm : therefore the Lord thy God commanded thee to keep the sabbath day.

Honor thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Neither shalt thou commit adultery.

Neither shalt thou steal.

Neither shalt thou bear false witness against thy neighbor.

Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or anything that is thy neighbor's.

This is substantially a repetition of the ten great words of the Decalogue, as previously given in the book of Exodus. There are some slight variations, chiefly in the fourth, fifth, and tenth commandments. In the fourth commandment the word keep is substituted for remember in the previous record. The man-servant and the maid-servant is included among those that are to be protected from toil, and the obligation to rest is based not on the law of creation, but on their redemption out of Egypt.

In the five commandments there are two additional phrases, "As the Lord thy God hath commanded thee," and "that it may go well with thee." And in the tenth commandment the word

desire is used instead of covet, in reference to "thy neighbor's wife," and is added to the things which are not to be coveted.

The law contains two tables. The first, usually called "The precepts of piety," and the second, "The precepts of probity." The Ten Commandments have been thus admirably summed up by thoughtful minds.

(1) The object of worship. God alone revealed in His unity and supremacy.

(2) The method of worship. The avoidance of idolatry, and every outward resemblance of God, and the most simple and profound spirituality.

(3) The spirit of worship. Reverence towards the Divine Name and all by which God makes himself known.

(4) The time of worship. Under the second table we have

(1) The religion of the home. Fifth commandment.

(2) The religion of the temper. Sixth commandment, substantially requiring love.

(3) The religion of the body. Seventh commandment, requiring purity.

(4) The religion of the hand. Eighth commandment, requiring diligence and honesty.

(5) Religion of the tongue. Ninth commandment.

(6) The religion of the heart. Tenth commandment; requiring holy desires and motives as well as acts and words.

(e.) The solemn and impressive circumstances of the covenant.

Deut. v : 22-31.

These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stones, and delivered them unto me.

And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes, and your elders;

And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die.

For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?

Go thou near, and hear all the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.

And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

Go say to them, Get you into your tents again.

But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them to possess it.

The consuming fire, the overshadowing cloud, the thick darkness, the living voice of God, the graven words in the tables of stone, all these so overwhelmed the trembling multitude that they entreated Moses to stand between them and God. God was pleased with their veneration, and said, "O, that there was such a heart in them that they would fear me and keep my commandments always, that it might be well with them and with their

children forever." All this Moses reminds them of, and then adds

(f.) His own exhortation.

Deut. v : 32, 33.

Ye shall observe to do therefore as the Lord your God hath commanded you : ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

They are not only to do, but to observe to do it; they are not only to walk, but they are not to turn aside to the right nor to the left, but to walk in all the ways of the Lord.

(g.) The spirit of true obedience.

Deut. vi : 1-25.

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey.

Hear, O Israel : The Lord our God is one Lord :

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be in thine heart :

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates.

And it shall be, when the Lord thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildest not,

And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive

trees, which thou plantedst not; when thou shalt have eaten and be full;

Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Ye shall not go after other gods, of the gods of the people which are round about you;

(For the Lord thy God is a jealous God among you;) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

And thou shalt do that which is right and good in the sight of the Lord; that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers.

To cast out all thine enemies from before thee, as the Lord hath spoken.

And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you?

Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand:

And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

This is described in the present chapter by two apparently opposite terms, whose happy blending constitutes the very essence of true Christian motive. The one is the fear, the other is the love of God. "That thou fear the Lord thy God" (ver. 2), and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (ver. 5). "Thou shalt fear the Lord thy God, and serve Him, and swear by His Name"

(ver. 13). And the Lord commanded us to fear the Lord our God, "for our good always" (ver. 24).

Thus, these two opposite threads mingle all through the texture of this address. And yet, they are not opposite, but one, and together they constitute the true spirit of Christian obedience.

True, however, to the spirit of the dispensation of law, there is more of fear than of love; and yet it is a fear whose foundation is love, and a love which is rooted in filial fear.

This chapter is an anticipation of the New Testament law of love, and it is the basis of our Lord's own teaching in Mark xii : 29. It is the first of all the commandments : "Hear O Israel ; the Lord our God is one Lord : And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment."

Without this spirit there can be no hearty obedience. It takes the bondage out of duty and enables us to see, as is so beautifully expressed in the twenty-fourth verse of the sixth chapter, that the Lord commands us to do all these statutes "for our good always."

This beautiful sentence (Deut. vi : 5), expresses the very essence of the ancient law. The Jews begin their daily liturgy with it, and the fifth verse is written in the manuscripts with the last letter of the first word, and the last letter of the last word in larger characters, to emphasize this golden sentence ; and to mark, as they say, in an emphatic manner

for a witness, the claims of Jehovah to our life and obedience.

It is not for His own selfish pleasure, or to gratify a despotic will on His own part, that He has given us His sovereign law, but it is as the expression of that which is itself eternally right and beautiful, and it is as necessary to our welfare as it is to His glory. His object is that we ourselves may be right ; so it is added in the twenty-fifth verse, "It shall be our righteousness if we observe to do all these commandments before the Lord our God." We ourselves shall be right, and what higher good can any being claim than to be right with God ?

Of course, there is also in these words the judicial idea, so prominent in the Old Testament, of righteousness, in the sense of meeting the claims of God, and standing justified in His sight, through perfect obedience. This was one design of the ancient law to give to man the opportunity of proving whether he could and would thus meet the claims of righteousness. And Christ Himself expressed this in His answer to the young ruler, "If thou wouldst enter into life keep the commandments." Of course, God knew that man, in his own strength, could not thus achieve righteousness, but the kindest thing that He could do was to let him find it out, and thus the law became their school-master and led them to Christ.

The love side of the law must not be lost sight of amid all the severity of the ancient dispensation. In the bosom of the darkest cloud there was always

a rainbow of covenant promise. While dealing with men on the principles of justice and righteousness, God was ever anticipating the tenderer revelation of His Fatherhood and grace, which was to be met through Jesus Christ in the gospel. And so this book of Deuteronomy especially presents the tenderest appeals of the Divine heart for the love and obedience of His children. At the same time the element of fear must be added, and is still added in perfect harmony, even in spirit, with the gospel, to give additional strength to the solemn sanctions of God's holy law. This is the spirit which fears, not so much His wrath, as the loss of His favor; it has its real root in love, and so values His smile that it fears to lose it by the slightest action of disobedience.

Moses wisely foresaw the danger, that when they should have entered their inheritance and become surrounded with prosperity and every earthly blessing, they might forget the Lord (ver. 10-12). Therefore, they are solemnly reminded that the Lord their God is a jealous God, and they might not slightly tempt Him or provoke His anger (ver. 15, 16), but diligently keep His commandments (ver. 17), cherish them in their hearts (ver. 6), teach them to their children (ver. 7, 20), talk of them when they sit in the house, when they walk by the way, when they lie down and when they rise up, bind them for a sign upon their hand, and as frontlets between their eyes, write them upon the posts of their houses and upon their gates (verses 7-8). The original is very express-

ive in some of these verses. The seventh verse, which requires them to teach the law to their children, that it impress them as the incisive mark of a sharp instrument. They were to be bound upon the hand to impress the righteousness of their actions ; between their eyes, signifying the direction of their thoughts and purposes ; and upon their door-posts and gates as expressing the consecration of their business and their home life.

Literally following this command the Jews at a later period established the custom of carrying about their person slips of parchment with sentences of the law written upon them. These are the phylacteries referred to by Christ in the New Testament, and they retained the outward form long after they had lost the true spirit of love and obedience.

There is a beautiful sentence in the closing of this chapter which strikingly expresses the full purpose of redemption (ver. 23), "He brought us out that He might bring us in." This is the story of grace both in the Old Testament and the New. God must take us out before He can bring us in ; but He never takes us out without intending to give us a better incoming, and a far more blessed inheritance than anything we can lose.

3. The necessity of separation from the heathen nations in order to the faithful keeping of God's covenant.

Deut. vii : 1-5.

When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites,

and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou ;

And when the Lord thy God shall deliver them before thee ; thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor shew mercy unto them :

Neither shalt thou make marriage with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, that they may serve other gods : so will the anger of the Lord be kindled against you, and destroy thee suddenly.

But thus shall we deal with them ; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

He next proceeds to show them the indispensable necessity of their being wholly separated from the world if they are to walk in faithfulness with God. This indeed is the very purpose that He has had in "bringing them out that He might bring them in." He knew it was not possible for them to be a holy people unto Him while surrounded with all the example and influence of the idolatrous Egyptians, and so He guards them with solemnity against the danger of association with the Canaanitish nations among whom they are soon to enter. They must not think of any association with them, by covenant or intermarriage, but must utterly destroy and exterminate them, and must not fear their power, but trust in the strength of the Lord, and persevere until they are utterly cast out (ver. 1-5, and 16-26.) This is for us extremely instructive. Many Christians try to obey God without having got upon the ground of obedience, which is separation from the world, and, therefore, they ignominiously fail.

The ancient people could not stand a moment in partnership with the heathen. Their assistance was much more to be deprecated than their resist-

ance ; and so still, the most formidable enemy of the church of God is a smiling and fawning world. We must, therefore, be separated wholly from it in spirit and confession, and go without the camp with our blessed Master bearing His reproach. Then shall we be filled with the Divine power and enabled to stand in victory, and draw others to our side. The child of God can never overcome the world until he stands apart from it in protest. On its own level he will utterly fail ever to lift it to his standpoint, but from the level of the cross of Calvary he can draw all men unto his Lord, but not until he has said "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

4. Motives to obedience and faithfulness.

(a.) God's personal love to Israel and His gracious choice of them as His people and inheritance.

Deut. vii : 6-11.

For thou art a holy people unto the Lord thy God : the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people ; for ye were the fewest of all people :

But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Israel.

Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations :

And repayeth them that hate him to their face, to destroy them ; he will not be slack to him that hateth him, he will repay him to his face.

Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

The word special here means, literally, a people of property, that is His own peculiar property. This is the very essence and foundation of consecration, even in the New Testament sense, as expressed in I. Cor. vi: 19, 20; I. Peter ii: 9: "Ye are not your own, for ye are bought with a price, therefore glorify God in your bodies which are God's." "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light."

The ground of God's gracious choice is declared to be His sovereign love to Israel, and also the covenant which He had made with their fathers. So, He loves us not for our own sakes, but for His sake, and for the love of the Lord Jesus Christ in whom we are chosen and made accepted in the Beloved. His love is not a mere caprice, but is faithful and eternal even to a thousand generations (verse 9), to those that keep His commandments; and yet, back of it, there is a jealous and consuming displeasure which will meet unfaithfulness with judgment and recompense (ver. 10).

(b.) The second motive is the promise of special blessing, if they obey the Lord and keep His covenant.

The blessings are then specified.

Deut. vii: 12-16.

Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers;

And he will love thee, and bless thee, and multiply thee: he

will also bless the fruit of thy womb, and the fruit of thy land thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

The first is temporal prosperity, including their children, their cattle and flocks, the fruit of the land, the corn, the wine, and the oil, and every other blessing of a generous, national prosperity.

The word wine here properly means the ripe grapes, and is so used in various places.

The next special blessing is health (ver. 15): "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." This is simply a renewal of the covenant which had been made at Marah forty years before. Lest it should be said that that covenant was only for their experience in the wilderness the same promise is here renewed in even stronger terms for their future national life, and so, undoubtedly, intended to be permanent, and to teach, both to them and to us, that God is the true source of His people's life for body as well as soul and spirit. To apply these words, as some have done, to the plagues of Egypt, and intimate that they simply contain a promise that they should be spared those special judgments, seems extremely frivolous, when it is considered that Israel never had suffered from these plagues, and certainly

needed no such exemption. This is the renewal of God's ancient covenant of healing, and it is still continued in the provisions of the New Testament and the gospel of our Lord Jesus Christ. But, as in ancient Israel, it is still connected with a life of separation and obedience unto God; and it is distinctly recognized here as a special chastening upon the enemies of God and His people even, as still later in this book (chap. xxviii) it is distinctly referred as the curse of disobedience.

(c.) The third special blessing promised as a motive to this covenant is victory over their enemies (verses 16-26).

Deut. vii. 16, 22, 23.

Thou shalt consume all the people which the Lord thy God shall deliver thee.

And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beast of the field increase upon thee.

The Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction until they be destroyed.

Not all at once should this deliverance be realized, for the Lord shall "put out those nations before thee by little and little" (ver. 22), but none the less complete shall the deliverance be, if they will be but faithful unto the Lord, and not fear their adversaries, but trust in His almighty presence and victorious power.

(d.) The next motive by which Moses encourages Israel to obedience is the recollection of God's past mercies, and especially His sustaining love and power during their wanderings in the wilderness (ch. viii : 1-6).

Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.

Especially are they to remember the great purpose of God in all His dealings with them, namely, their moral and spiritual discipline "to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments or no." Moreover, He also designed to show them the all-sufficiency of His protecting care, and how fully He was able to provide for all their needs in the most trying circumstances.

He humbled thee, and suffered thee to hunger for the manner which thou knewest not, neither did thy fathers know, that He might teach thee that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

The fact of God's almighty care in the face of the perils and trials of the wilderness was fitted to encourage them to trust and obey Him in the most difficult situations, and to know that if they were faithful they had nothing to fear. Our Lord quotes this passage in His answer to the tempter, and applies it not only to Himself, but to man in general, teaching us thus that God is able to sustain our physical life by His Word and Spirit as directly as our spiritual, and that there are times and circumstances in which we must rise above the natural to the supernatural provisions of His grace, and live, not by our own strength, or even the original means of sustaining it, but directly on His own life. This was really what He was teaching Israel in the wilderness, and what all His children need to learn, even in their physical life, and when we learn it, it

becomes a blessed incentive and inspiration to holiness, and the physical blessing is only a stepping-stone to the far higher spiritual blessing. Not only did God's care extend to their health, but even to their very raiment.

"Thy raiment waxed not old upon thee, neither did thy foot swell," that is, through the wearing out of your sandals, "these forty years."

So, still, the blessing of God, while we need not expect it miraculously to clothe us, will provide for the wants of His trusting children in many gracious and providential ways, and the answer to prayer in the annals of Christian life, in supplying daily bread and clothing dependent children, are as wonderful as the story of the wilderness.

Further, they are to remember not only this blessing in the wilderness, but also the chastenings of the Lord, as an incentive to faithfulness. "For as a man chasteneth his son, so the Lord thy God chasteneth thee." It is a good thing to remember God's chastenings; He means that we shall remember them, therefore He sometimes makes them very sharp, but he also means that we shall remember them without bitterness or sting. Therefore, He adds,

Thou shalt remember, that as a man chasteneth his son, so the Lord thy God chasteneth thee.

The memory of our trials is salutary, healing and linked with the deepest spiritual blessings of our lives.

Thus he recalls to their minds the blessings and the trials of the forty years which they had passed

together, and encourages them, by the review, to faithfulness, in the oft repeated sentence:

Therefore thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear him.

(e.) He next incites them to obedience by looking forward to the future, and reminds them of the good land into which the Lord is about to bring them in blessing (verses 7-20).

The fertility and abundance of the land is described.

A land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

All these material blessings are but types of the richer spiritual inheritance into which God brings His children now, where they still may find the fountains of grace, and the depths that come both from the valleys and the hills; not only the staple blessings of our spiritual life, but also the pomegranates and the honey, and even the stern rocks yield us the iron and brass of spiritual strength.

Then, they are next reminded that in the fulness of their blessings they are not to forget the bounty of the Giver, and imagine that they have achieved these triumphs and blessings by their own power, but are still to recognize their dependence upon Him, and "remember the Lord thy God, for He it is that giveth thee power to get wealth that He may establish His covenant which He sware unto thy fathers."

So, too, in our spiritual inheritance, even our highest blessings will become a curse if they ever encourage us to self-sufficiency or independence of God, or lead us to forget that "in Him we live, and move, and have our being," and must ever cling to Him as helplessly in our fullest blessing as in the time of our deepest depression.

5. The next consideration by which he urges them to a spirit of humble obedience and faithfulness is the review of their own past unworthiness and the signal mercy of God in forgiving their repeated sins, and sparing them, through his own intercession for them (ch. ix : 4-x : 20). The special object for this review is to anticipate any thought of self-righteousness on their part.

"Speak not thou in thine heart, after that the Lord thy God has cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee." "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord swore unto thy fathers, Abraham, Isaac, and Jacob." "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people."

And then, in order to thoroughly humble all their pride, he takes them back from the humiliating story of their provocations in the wilderness.

"Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came into this place, ye have been rebellious against the Lord." "Also in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you, to have destroyed you."

Then, after the account of his own separation with God on the Mount, he reminds them of the sin which he witnessed on his return.

"And the Lord said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves: they are quickly turned aside out of the way which I commanded them; they have made them a molten image." "Furthermore, the Lord spake unto me, saying, I have seen this people, and behold, it is a stiff-necked people." "Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they." "So I turned, and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands." "And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you." "And I took the two tables, and cast them out of my two hands, and brake them before your eyes." "And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger." "For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also." "And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time." "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount."

Then comes the brief glance at the scenes of their murmurings and chastisement at Taberah, Massah, Kibroth-hattaavah, and finally the culminating rebellion which shut their fathers out of the land forever.

"Likewise, when the Lord sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the Lord your God, and ye believed Him not, nor hearkened to His voice." "Ye have been rebellious against the Lord from the day that I knew you."

Then, more fully he recalls to them his own intercession for them for forty days and forty nights at Sinai, and shows them that it was not their worthiness, or for their sake that they were preserved and blessed, but through the mercy and grace of God.

In the opening verse of the following chapter he continues the account of his intercession the second time in Horeb; referring more especially to the results of this intercession (verses 1-5), namely, the giving of the tables of the law a second time, written with the finger of God, and preserved in the ark of the covenant. It would seem as though he thus reminded them that God had forgiven them on account of that of which the ark was a type, His new covenant with us in Christ. For the same reason, probably, also he refers next (verses 8-11), to the separation of the tribe of Levi for the service of the priesthood as a type of the intercession of the Lord Jesus, our Great High Priest. Thus from their own unworthiness, even, their thoughts were led up to the mercy of God in the new covenant of grace, which all His dealings with them are meant to teach us more fully. In connection with this there may be a typical meaning in the brief accounts of their journeyings introduced at this point.

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

From thence they journeyed unto Gudgadah; to Jotbath, a land of rivers of waters.

Some have supposed that the transition from Beeroth of the children of Jaakan, which signifies "the wells of trouble," to Jotbath, the land of rivers of waters, which means "pleasantness," was intended to symbolize the gracious dealings of God with them. All this long review of the saddest

story of all their past, namely, their wickedness and rebellion, was designed to humble them and guard them against all thought of self-righteousness.

And so, sometimes it is well for us to remember our faults and errors and to be deeply humbled by the forbearance and mercy of God toward our unworthiness. Even sin itself is sometimes overruled, like David's and Simon Peter's, to lead to a deeper self-crucifixion and a humbler and holier walk with God.

The verses that follow are simply the application of this in the style of exhortation common to this class of writings. But, although so oft repeated, it is never a vain repetition, but full of tender pleading and holy sweetness. How full of the spirit of the gospel were such appeals as these :

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." "To keep the commandments of the Lord, and his statutes, which I command thee this day, for thy good." "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." "Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day." "Circumcise therefore the foreskin of your heart, and be no more stiffnecked."

6. The next motive to which Moses appeals is the majesty and greatness of the God to whom they are bound in covenant obligations, as shown in all His glorious dealings and mighty works in their past history (ch. x : 17-xi : 7).

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward : " "He doth execute the judgment of the fatherless and widow, and loveth the stranger, in

giving him food and raiment." "Love ye therefore the stranger: for ye were strangers in the land of Egypt." "Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name." "He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." "Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude." "And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched out arm," "And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;" "And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day;" "And what he did unto you in the wilderness, until he came into this place;" "And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:" "But your eyes have seen all the great acts of the Lord which he did." "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it."

It is well for us also to realize the majesty of our King, and to transfer all this glory to the Head of Jesus of Nazareth, our beloved Lord. It is well for us at times to ascend with Him the transfiguration mount, and behold His majesty, or lie prostrate, with John, at His feet, and hear Him say, "I am the First and the Last," or amid all the majesty and splendor of His throne to listen to the gentle whisper which assures us, "It is I, be not afraid."

7. The final motive presented for their obedience is the mingled light and shadow of promise and warning, hope and fear, the blessing and curse (ch. xi: 26-29). It is summed up in the closing words of this paragraph.

SECTION II.—*Particular statutes and judgments with reference to details of religious, civil and social life* (chaps. xii-xxvi).

A.—*Religious.*

1. The shrines of heathen idolatry were to be destroyed.

Deut. xii : 1-3.

These are the statutes and judgments, which ye shall observe to do in the land, which the Lord God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree :

And ye shall overthrow their altars, and break their pillars, and burn their groves with fire ; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

These would be incitements to them to follow the customs of the heathen, and every link of association must be removed.

2. They were to worship Jehovah in the place which He Himself should choose.

Deut. xii : 5-7.

But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come :

And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herd and of your flocks :

And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.

Deut. xii : 13, 14.

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest :

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

Not in every place were they, at their own capricious will, to worship after their own pleasure, but

in the one place which God would choose, thus preparing their minds for the New Testament revelation of Jesus Christ, as the only way of access to the Father and the limitations of prayer, according to Jesus' revealed will and way of approach.

Still, we too must be led of the Lord to the place that He should choose for the consecration and service of our life.

3. They were at liberty to eat freely of the flesh of all clean animals, but they must sacredly remember the law prohibiting the use of blood.

Deut. xii : 15, 16.

Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee : the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.

Only ye shall not eat the blood ; ye shall pour it upon the earth as water.

4. There is a beautiful provision for their eating their own tithes, corn, wine, oil, and the firstlings of their flocks, before the Lord in the place that He should choose ; thus transforming their very sacrifices into feasts of joy and holy gladness.

Deut. xii : 17, 18.

Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offering of thine hand :

But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates : and thou shalt rejoice before the Lord thy God in all that thou putteth thine hands unto.

This sheds a lovely light on the principle of sacrifice and consecration, teaching us that it is

meant to be to us a joy as well as service for God and others. At the same time they were by no means to forget the Levite, in the sacrifices, and the principle of love was to be thus the handmaid of joy.

5. They were to carefully avoid all the customs of the heathen.

Deut. xii : 29-31.

When the Lord thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land ;

Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee ; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

Thou shalt not do so unto the Lord thy God : for every abomination to the Lord which he hateth have they done unto their gods ; for even their sons and their daughters they have burnt in the fire to their gods.

Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee.

It is possible that even after we have protested against the sin of another we may ourselves imitate it.

6. Still more stringently to guard against these dangers all false prophets and enticers to idolatry were to be put to death (chap. xiii). Three such cases are supposed. The first is that of a worker of signs and wonders, or a false prophet, who should entice them to idolatry and appeal, perhaps, to his signs and wonders (verses 1-5). He was to be put to death.

Deut. xiii : 1-5.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;

Thou shalt not hearken unto the words of that prophet, or

that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

And that prophet, or dreamer of dreams, shall be put to death ; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

The second is the case of a near relative ; a brother, a son, a daughter, a wife, a friend, who should entice them to idolatry. And the command was .

Thou shalt not consent unto him, or hearken unto him ; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

But thou shalt surely kill him : thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

And thou shalt stone him with stones, that he die ; because he hath sought to thrust thee away from the Lord thy God.

What a solemn spiritual lesson this is, for us to resist, at any cost, the enticements of those that we love the best to lead us from God . While we may not now literally put the tempter to death, we are to slay without mercy the affections that would lead us astray, and cut off the tie that would thus ensnare us.

The third case is the case of a city among them that should be led into idolatry.

Deut. xiii : 12-17.

If thou shalt hear say in one of the cities, which the Lord thy God hath given thee to dwell there, saying,

Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known ;

Then shalt thou inquire, and make search, and ask diligently ; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you ;

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God : and it shall be a heap for ever ; it shall not be built again.

And there shall cleave nought of the cursed thing to thine hand : that the Lord may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers.

In this case they were to destroy the inhabitants with the sword, and burn with fire every particle of the spoil, and thus solemnly and utterly exterminate the very roots of idolatry from among them.

7. They were to avoid all personal defilement.

First, in regard to their bodies, by imitating the customs of mourning in heathen nations, the mutilating of their flesh, the shaving of their eyebrows.

Deut. xiv : 1, 2.

Ye are the children of the Lord your God : ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

Compare Lev. xix : 28; Jer. xvi : 6, xviii : 36; Ezek. vii : 18; xxvii : 31.

Secondly, this is to apply to their food.

Deut. xiv : 3, 6, 7.

Thou shalt not eat any abominable thing.

And every beast that parteth the hoof, and cleaveth the cleft in two claws, and cheweth the cud among the beasts, that ye shall eat.

Nevertheless these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof ; as the camel, and the hare, and the coney : for they chew the cud, but divide not the hoof ; therefore they are unclean unto you.

They are not to eat any unclean animals. The same distinctions already given in Leviticus are

here repeated. This, as already shown, was intended as an object lesson to lead up to the higher conception of moral and spiritual right and wrong.

There is a very striking prohibition at the close of these injunctions (ver. 21).

Thou shalt not see the a kid in his mother's milk.

There seems to be something here suggesting the utmost delicacy of feeling, teaching us that there are certain things that are unnatural, and which are to be avoided from a fine instinct of spiritual sensitiveness. It could not harm either the kid or the mother, but it seemed a little hard, and apparently suggests the cruel and painful separation between the little victim and its dam.

8. The system of tithes was to be faithfully observed.

Deut. xiv: 22-29.

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.

And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

And the Levite, (because he hath no part nor inheritance

with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.

They were to be presented either in kind, or by commutation to be paid for in money. The principle of the tithes was, that God was to be recognized as the owner of all their possessions, and the offering was given as a pledge of the whole. But, even the presenting of this to God was to be accompanied with rejoicings. It was not to be a task, but a feast, and the givers themselves partakers of the feast when their offering was presented. The first two years' tithes were given for the support of the ordinances of the Lord. Every third year the tithe was devoted to the poor, and the stranger, and the Levite. The New Testament law of giving is not lower, but higher. We are to count all the Lord's and give abundantly, as He has prospered us, and to give systematically for the support of His cause and relief of His suffering children.

9. The year of release (ch. xv: 1-11).

Deut. xv: 1†

At the end of every seven years thou shalt make a release.

Every seventh year was to be sabbatic. The land was to rest from cultivation; debts were to be suspended for a whole year in the case of their own brethren, but in the case of aliens, they might exact payment. They were to be especially ready to lend unto their poor brethren, and must not allow the approach of the year of release to limit

their generosity in this respect, or tempt them to say, "the year of release is at hand and I may not receive payment of my debt." They were especially to remember the poor and have them in their midst, and open their hand wide unto them, nor be grieved when they had thus helped them, "because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand to do."

10. The release of slaves (ver. 12-18).

Every slave was to be set free at the end of seven years without respect to the ordinary year of release; no matter at what time his service began, the seventh year brought his freedom; and he was to be dismissed and started in his new life with liberal supplies for all his needs.

And when thou sendest him out free from thee, thou shalt not let him go away empty:

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

One exception was made to this rule, namely, where the slave preferred to remain with his master and dedicate himself to perpetual servitude. Then the beautiful custom formerly referred to in Exod., ch. xxi : 1-6, was to be performed as the ceremony that sealed this voluntary contract: "Thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant forever. And also unto thy maidservant thou shalt do likewise."

11. The firstlings of their flocks (ver. 19-23.)

Deut. xv : 19, 20.

All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God : thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

All the first-born of animals, they are reminded again, are to be their Lord's. "Thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep." It was to be sacredly the Lord's, sacrificed unto Jehovah, and eaten in the sacrificial meal in token of the mutual fellowship of God and the worship in the blessed service of consecration. If there should be any blemish in it, it must not be sacrificed to the Lord, but might be eaten in their own homes.

The first fruits, in this case, were intended to recognize all the rest of their flocks as the property of the Lord's.

12. The yearly feasts.

Deut. xvi : 1-17.

Observe the month of Abib, and keep the passover unto the Lord thy God : for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

Thou shalt eat no leavened bread with it ; seven days shalt thou eat unleavened bread therewith, even the bread of affliction ; for thou camest forth out of the land of Egypt in haste : that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

And there shall be no leavened bread seen with thee in all thy coast seven days ; neither shall there anything of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee :

But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at

even, at the going down of the sun, at the season that thou camest forth out of Egypt.

And thou shalt roast and eat it in the place which the Lord thy God shall choose : and thou shalt turn in the morning, and go unto thy tents.

Six days thou shalt eat unleavened bread : and on the seventh day shall be a solemn assembly to the Lord thy God : thou shalt do no work therein.

Seven weeks shalt thou number unto thee : begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee :

And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

And thou shalt remember that thou wast a bondman in Egypt : and thou shalt observe and do these statutes.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine :

And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose : because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose ; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles : and they shall not appear before the Lord empty :

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.

The three great feasts which required the presence of the whole people at the sanctuary are here re-enacted, namely, the Passover, Pentecost, and Tabernacles. The feast of Trumpets and the day of atonement, were not referred to here, because they did not require the assembling of all the people. There is no special difference between the requirements here given and the previous enactments for

these festivals. We have already seen that these three feasts specially symbolized the three great events of the Christian Dispensation, namely, the sacrificial death of Christ, the descent of the Holy Ghost, and the Second Coming of our Lord; introducing the age of glory and blessedness. It is fitting that this beautiful picture of the gospel age should close this section, with respect to the religious laws and institutions of the Mosaic age.

B.—*Civil and social statutes for the government and protection of the people.*

1. The appointment of judges and officers.

Deut. xvi : 18-20.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for the gift doth blind the eyes of the wise, and pervert the words of the righteous.

That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

Two classes of officers are here provided, judges and officers, or secretaries, who would be the lawyers and clerks of the courts.

God is author of civil government and requires the most impartial righteousness and uprightness on the part of all who administer justice. Some of the highest examples of Christian character, even in modern times, have been found among this class, and when this great office is perverted the fountains of public righteousness are defiled, and the foundations of civil society in danger.

2. The highest exercise of public justice is to

guard the claims of religion, and to punish disloyalty to the Supreme Judge, God Himself.

Deut. xvi : 21, 22.

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

Neither shalt thou set thee up an image; which the Lord thy God hateth.

Therefore, the very first statute in their civil code had reference to idolatry. It was never intended that human government should be detached from religion, but to distinctly recognize it as its first concern; not in the sense of controlling the religious life of the people, but of requiring fidelity to the religious laws already established by the Lord Himself, and punishing treason against Jehovah in the form of idolatry. Therefore, in verses 21, 22, in connection with the appointment of judges, it is required that no asherah, or idol, nor any pillar, such as that associated with idolatry, should be set up near unto the altar of the Lord.

In connection also with the judicial office, it was required that they should guard against any perversion of the Divine worship by the offering of a blemished sacrifice.

Deut. xvii : 1.

Thou shalt not sacrifice unto the Lord thy God any bullock, or sheep, wherein is blemish, or an evil favoredness : for that is an abomination unto the Lord thy God.

3. The punishment of idolatry was to be faithfully executed.

Deut. xvii : 2-7.

If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant,

And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

And it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the thing certain, that such abomination is wrought in Israel:

Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.

The hands of the witnesses shall be first upon him to put him to death, and afterwards the hands of all the people. So thou shalt put the evil away from among you.

The trial was to be justly administered, and not less than two or three witnesses required, and the hands of these witnesses were to be the first that should be laid upon him to inflict the punishment of death.

4. A supreme court seems to be provided for.

Deut. xvii: 8-13.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose;

And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:

And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

And all the people shall hear, and fear, and do more presumptuously.

In cases where the local judge was not able to decide the matter was to be referred, in this case,

to the court at the sanctuary, consisting of the priests and the judge presiding there, and the sentence of this court was to be final, anyone replying against it being regarded as acting in defiance of the authority of God Himself.

5. Provision for the kingly office.

Deut. xvii : 14-20.

When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me ;

Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose : one from among thy brethren shalt thou set king over thee : thou mayest not set a stranger over thee, which is not thy brother.

But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses : forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way.

Neither shall he multiply wives to himself, that his heart turn not away : neither shall he greatly multiply to himself silver and gold.

And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites :

And it shall be with him, and he shall read therein all the days of his life ; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them :

That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left : to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

There is here an anticipation of what actually occurred in the time of Samuel. While the choice of the king is recognized even here as their will, rather than the Lord's, yet it is provided for on condition that they shall choose one whom the Lord shall choose, and that he shall be one of their brethren, and in no case a foreigner.

Then several important rules are laid down for the government of the king, which it would have

been hard for Israel if their rulers had always obeyed. He must not multiply horses or wives, or treasures of silver and gold, and he must keep a copy of the law of the Lord, and faithfully keep its commandments as the condition of personal blessing and national prosperity.

The spirit of a true king is beautifully expressed by the closing verse, requiring, on his part, that humility which is always the accompaniment of true greatness, and that righteousness on the part of himself and children which ever afterwards brought blessing to Israel, as in the reigns of David, Jehoshaphat, and Josiah, and whose absence ever involved them in disaster and national judgment.

6. Care for the priesthood.

Deut. xviii : 1-8.

The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel : they shall eat the offerings of the Lord made by fire, and his inheritance.

Therefore shall they have no inheritance among their brethren : the Lord is their inheritance, as he hath said unto them.

And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep ; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever.

And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose ;

Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the Lord.

They shall have like portions to eat, besides that which cometh of the sale of his patrimony.

In connection with the judicial office, the protection of the Levite, the granting of their rights,

and the support of the people is provided for. They had no inheritance in Israel, but they were to receive the sacrifices of the people and the tithes, and they were to be always welcome whenever they should come among the people from any quarter of the land, the object of a common hospitality, and the Lord's own charge upon the bounty and beneficence of His people.

7. False and true prophets (chap. xviii : 9-22).

The most stringent laws were to be executed against false prophets and all forms of superstition.

Deut. xviii : 10-12.

There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

The worship of Moloch is first forbidden (verse 10). Divination, which is more fully described in Ezek. xxi : 21, was the observing of times, referring to the auguries, was common among the Romans and other nations. Enchantments, referring to the arts of magic and witchcraft which were practised through nostrums and unlawful arts. A dreamer seems to refer to the custom of opening certain knots of different colors of threads connected with certain incantations. A consulter with familiar spirits, which is identical with modern clairvoyance and the ancient oracles of Apollo. A wizard; this literally means a wise one, one that pretended to

occult science and arts not commonly known. A necromancer ; literally dealing with the dead, those who profess to call up the dead, and thus identical with modern spiritualism. All these things were an abomination to the Lord, a form of devil worship. In contrast with all these, Moses utters the solemn prediction of the coming of the true Prophet, and the purity and authority of His divine teachings.

The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken ;

According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken.

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Any false prophet who shall presume to speak aught which the Lord hath not spoken should be punished with death; and a sufficient test was given by which they might distinguish the false from the true.

There never was an age when these solemn touchstones of truth and warning against error were more practical and timely than our own.

8. Cities of refuge (chap xix : 1-13).

Deut. xix : 7-10.

Wherefore I command thee, saying, Thou shalt separate three cities for thee.

And if the Lord thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers ;

If thou shalt keep all these commandments to do them, which I command thee this day, to love the Lord thy God, and

to walk ever in his ways ; then shalt thou add three cities more for thee, beside these three :

That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance, and so blood be upon thee.

This section provides for the three cities of refuge which were to be set apart on the west side of the Jordan. The law for those on the east of the Jordan had been enunciated (ch. iv : 41). These were to be in the midst of the land. Provision is here specially made for the roads leading to these cities. Provision was also made for three additional cities of refuge, when the land should be further enlarged to the utmost limits of the ancient covenant promise.

The purpose of these cities was not to protect a wilful murderer, but to prevent the shedding of innocent blood. In the case of the wilful murderer, just retribution was to be inflicted. While this was the foreshadowing of the gospel, it was also a wise and humane judicial provision, preventing private revenge, and yet guarding, by the most careful sanctions, the sacredness of human life.

9. Protection of landmarks and the rights of property.

Deut. xix : 14.

Thou shalt not remove thy neighbor's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it.

Much is said in other portions of the Scriptures about the sacred regard that should be paid to ancient landmarks (Job xxxiv : 2 ; Prov. xxxii : 8 ; xxiii : 10 ; Hos. v : 10).

The object of this was not only to protect individ-

ual rights, but to emphasize the immutable and inalienable title by which the inheritance of every Israelite was secured to him, according to the original apportionment of the land.

Even so God has guarded our spiritual inheritance, and it would be well if Christians as firmly held to all their redemption rights, and clung to the landmarks of primitive Christianity.

10. Rules of evidence against accused persons.

Deut. xix : 15-21.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth : at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

If a false witness rise up against any man to testify against him that which is wrong ;

Then both the men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days ;

And the judges shall make diligent inquisition : and, behold, if the witness be a false witness, and hath testified falsely against his brother ;

Then shall ye do unto him, as he had thought to have done unto his brother : so shalt thou put the evil away from among you.

And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

And thine eye shall not pity ; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

It was required that no person should be convicted of any crime on the testimony of a single witness, and the punishment of bearing false witness was that the false accuser should be punished with the same punishment that he had sought to have inflicted upon his neighbor. Thus, all malice and slander were guarded against, and the utmost candor required in all matters of litigation.

11. Rules of war.

Deut. xx : 1-20.

When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them : for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies : let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them ;

For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it :

And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword :

But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself ; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth :

But thou shalt utterly destroy them : namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites ; as the Lord thy God hath commanded thee :

That they teach you not to do after all their abominations,

which they have done unto their gods; so should ye sin against the Lord your God.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege:

Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build outwarks against the city that maketh war with thee, until it be subdued.

Many humane and merciful statutes were appointed for the government of military affairs. Every war was to be regarded as the Lord's battle, and the Lord as their commander. Therefore, they were to march forth without doubt or fear, but to be assured of victory through His presence and power. Certain exemptions were to be made from military service; a man who had built a new house, and not dedicated it, a man who had planted a vineyard, and not eaten of its fruit, a man that had betrothed a wife, and had not taken her, and whosoever was afraid and fainthearted, lest he should discourage his comrades by his timidity.

Rules were also laid down for dealing with their enemies. The city which submitted to them was to be spared and to become tributary; and that which resisted was to be captured, the men smitten, and the women, and children, and spoil, retained by the conquerors. An exception was to be made always in the case of the nations of Canaan, who were to be wholly exterminated (verses 16-18).

Provision was also made for sparing the fruit trees around the cities that they might besiege, and keeping the track of war as far as possible from the

desolation which usually follows the march of human armies.

12. Provision for the vindication of a community from the imputation of crime.

Deut. xxi: 1-8.

If one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him :

Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain :

And it shall be, that the city which is next unto the slain man, even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke ;

And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared or sown, and shall strike off the heifer's neck there in the valley.

And the priests the sons of Levi shall come near ; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord ; and by their word shall every controversy and every stroke be tried :

And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley :

And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

The case supposed is that of a murder committed by some unknown person. The law provided for certain ceremonies by which the elders of the cities, where the victim was found, might publicly protest against the crime, and be exonerated, by saying, "Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge." Thus, God provided against even all suspicion of guilt, and showed the sacredness in which He regarded human life.

This was accompanied by a beautiful ceremony, in which the elders of the city were to slay a heifer in the open valley, and wash their hands over her. It must have been in allusion to this that Pilate washed his hands over the Saviour's false condemnation, and vainly sought to vindicate himself from the crime, and the Israelites, unlike the elders in this picture, assumed the awful guilt.

13. Protection of female honor.

The Mosaic law had a most beautiful provision for guarding the sanctity of woman's honor (verses 10-14). This is so charming that we quote the entire passage.

When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thy hands, and thou hast taken them captive,

And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

The observation of this law by other nations would have spared the world the most cruel and revolting horrors of the history of war.

In this case a beautiful captive has fallen into the hands of a soldier. His heart is smitten with her fair face, but he is not allowed to take the slightest advantage of her helplessness, but is obliged to treat her with the utmost respect and tenderness. He may bring her to his home, but for a whole month he must leave her at liberty to fulfill the days of mourning, and then after his kindness and respect have

won her confidence, he may take her for his wife, but in honorable marriage.

Some spiritual expositors have seen in this picture, Christ's love in dealing with His own chosen bride, the church. She is a conquered captive, like this foreign maiden, but He gently deals with her, and wins her confidence by His tenderness and love. The shaving of her hair, and the cutting of her nails, is a symbol of the putting off of the natural life, and the carnal robes of self and sin, and then she is received into the deeper intimacy and fellowship of His love.

14. Mitigations of the evils of polygamy.

Deut. xxi : 15-17.

If a man have two wives, one beloved, and another hated, and they have borne him children, both the beloved and the hated ; and if the firstborn son be hers that was hated :

Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn :

But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath : for he is the beginning of his strength ; the right of the firstborn is his.

Even under the imperfect system of plural marriages the law made the best possible provision against the wrongs that might result from partiality on the part of a husband to a favored wife. If the first-born son is the child of the less favored woman, he must, by all means, inherit the first-born's right, notwithstanding the prejudices or preferences of the father.

15. Punishment of filial disobedience.

Deut. xxi : 18-21.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and

that, when they have chastened him, will not hearken unto them :

Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place ;

And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice ; he is a glutton, and a drunkard.

And all the men of his city shall stone him with stones, that he die : so shalt thou put evil away from among you ; and all Israel shall hear, and fear.

A stern and terrible retribution was provided for a son who presumptuously dared to disobey a parent's voice, and gave up his life to wickedness and sensuality. In this case, the rebellious child was to be stoned to death in the presence of all the men of the city, as an awful example. "So shalt thou put evil away from among you; and all Israel shall hear and fear." Thus beautifully did the Old Testament emphasize the necessity of parental discipline and filial obedience, as the very groundwork of human society.

16. The accursed tree.

Deut. xxi : 22, 23.

And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree :

His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for he that is hanged is accursed of God ;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

This subordinate provision of the Hebrew code for the taking down of the body of a criminal after he had been publicly hanged, contains the touching and far-reaching foretokening of the cross of Calvary. It was in reference to this that Peter said, Acts v : 30, of the Lord Jesus, whom he slew and hanged on a tree. It was of this that the same

apostle wrote, "Himself bare our sins in His own body on the tree," and it was of this that Paul said, Gal. iii: 13, 14, "Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree." So that, even in this little wayside line, we see the whole gospel reflected.

17. Laws concerning lost property.

Deut. xxii : 1-4.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt in any case bring them again unto thy brother.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass ; and so shalt thou do with his raiment ; and with all lost things of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise : thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them : thou shalt surely help him to lift them up again.

The finder of lost property was to deal honestly by his neighbor, restoring it to the owner, if known, and if not, keeping it carefully until he came to seek it, and showing a kind and neighborly spirit, in relieving even the suffering brute, which belonged to his neighbor, or rather, his brother, for the term used throughout this passage, even regarding one whom they know not, is a tender one, which implies the beautiful principle of the brotherhood of men, especially of Christians.

18. Rules for the sexes.

Deut. xxii : 5.

The woman shall not wear that which pertaineth unto a

man, neither shall a man put on a woman's garment : for all that do so are abomination unto the Lord thy God.

The interchange of dress, on the part of men and women, and anything which could confound the natural difference between the sexes, was sacredly prohibited because of its unnaturalness, and its certain tendency towards vice. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment : for all that do so are abomination to the Lord thy God."

19. The bird's nest.

Deut. xxii : 6.

If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones or eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with the young.

This is but a little incident, but it tells the story of the heart of God. How gentle is the love of that Creator who will not allow the little birdlings to be left without their dam in their wayside nest, to gratify the selfishness or cruelty of man.

20. Responsibility for the protection of life.

Deut. xxii : 8.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Even in the building of a house they were to take proper care lest human life should be endangered by the absence of a battlement, on the flat roof, where they often slept at night. We see here the first trace of building laws which have since become so necessary in our crowded cities.

21. Laws against unnatural things.

Deut. xxii: 9-12.

Thou shalt not sow thy vineyards with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

Thou shalt not plough with an ox and an ass together.

Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

They were not to confound their husbandry with divers seeds; to plow with an ox and an ass together; to wear a hybrid garment, or even a slovenly tunic without proper fringe and tassels. Thus, God provided for even neatness and taste in the dress of His ancient people, and also, at the same time, combined with simplicity.

22. The treatment of women (verses 13-30).

This section provides against all injustice, unworthy suspicion, or violence, against the honor and person of women.

First, in reference to a wife unjustly or justly suspected of unfaithfulness (ver. 13-21). Secondly, in reference to violence against a married woman (ver. 22). Thirdly, against a betrothed maiden. Fourthly, against a maiden not betrothed. In the latter case, if she has been wronged, he must make her his wife, and pay a heavy fine for his crime. In the case of a similar transaction against the betrothed woman, or a wife, he is to be put to death. And, if she has been wilfully guilty, her punishment is to be equally severe. Finally, the most revolting crime of incest is provided against (ver. 30), in the form which created such scandal, and occasioned such severe rebuke in I. Cor. v: 1-13.

23. Laws regarding separation from the congregation.

Deut. xxiii : 1-8.

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the Lord.

A bastard shall not enter into the congregation of the Lord : even to his tenth generation shall he not enter into the congregation of the Lord.

An Ammonite or Moabite shall not enter into the congregation of the Lord ; even to their tenth generation shall they not enter into the congregation of the Lord for ever :

Because they met you not with bread and with water in the way, when ye came forth out of Egypt ; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Nevertheless, the Lord thy God would not hearken unto Balaam ; but the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.

Thou shalt not seek their peace nor their prosperity all thy days for ever.

Thou shalt not abhor an Edomite ; for he is thy brother : thou shalt not abhor an Egyptian ; because thou wast a stranger in his land.

The children that are begotten of them shall enter into the congregation of the Lord in their third generation.

Five classes of persons were excluded from the congregation of the Lord ; namely, persons mutilated in such a way as to degrade their physical manhood ; persons born under the ban of shame, Ammonites, Moabites, Edomites and Egyptians. The latter might not enter the congregation themselves, but, in the third generation, their children might be admitted.

24. Laws respecting personal cleanliness and decency (ver. 9-14).

Deut. xxiii : 9-14.

When the host goeth forth against thine enemies, then keep thee from every wicked thing.

If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp :

But it shall be, when evening cometh on, he shall wash himself with water : and when the sun is down, he shall come into the camp again.

Thou shalt have a place also without the camp, whither thou shalt go forth abroad :

And thou shalt have a paddle upon thy weapon ; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therein, and shalt turn back and cover that which cometh from thee :

For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee ; therefore shall thy camp be holy : that he see no unclean thing in thee, and turn away from thee.

They were required to respect their own bodies, and act with highest regard to their manhood and personal purity, because the Lord was witness of every private and secret act, and personal uncleanness would defile them and bring defeat upon their armies for the sake of their transgression.

25. Laws for the protection of runaway slaves.

Deut. xxiii : 15, 16.

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee :

He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best : thou shalt not oppress him.

The poor fugitive slave was not to be given back to his master, or returned to the land, probably a heathen and foreign nation, from which he had fled for refuge to the territory of Israel ; but he was to be welcomed and treated with kindness, and not enslaved by the one whose protection he claimed.

26. Laws respecting prostitution.

Deut. xxiii : 17, 18.

There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow : for even both these are abomination unto the Lord thy God.

The most stringent legislation was proclaimed against that crying sin which was the shame of

heathen nations, and is, to-day, the canker of modern society; especially against the infamy so common in idolatrous nations of consecrating this hideous vice to the very worship of their temples, and making it a part of their unholy religion. No sum of money which had ever come from such a life was permitted to be received in the service of the Lord. The more shameful vice, even on the part of men in a more unnatural form, is also forbidden in this verse, where the guilty person is called a dog, as such persons are in Rev. xxii : 15.

27. Laws respecting usury.

Deut. xxiii : 19, 20.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury :

Unto a stranger thou mayest lend upon usury ; but unto thy brother thou shalt not lend upon usury : that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

Stringent prohibition was placed upon all usury, by which was meant not unlawful interest, but any interest whatever. They must freely lend not only money, but victuals, to their brethren as their need required, without further compensation than the return of the article loaned, when the borrower was done with it. This, however, was permitted in the case of foreigners, from whom the Jews were permitted to take usury, and they have certainly well profited by the permission, as they have become the money lenders of the world, and have given to the word usury the extreme meaning which the term has come to bear.

28. Laws respecting vows.

Deut. xxiii : 21-23.

When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it : for the Lord thy God will surely require it of thee ; and it would be sin in thee.

But if thou shalt forbear to vow, it shall be no sin in thee.

That which is gone out of thy lips thou shalt keep and perform ; even a freewill offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.

The utmost fidelity was required in fulfilling their vows unto the Lord. These were perfectly voluntary, and not to be rashly made, but when made they were to be promptly and faithfully fulfilled, as the Lord would not excuse remissness and folly on their part in anything which they had dedicated unto Him.

29. Laws respecting matters of common humanity.

Deut. xxiii : 24, 25.

When thou comest unto thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure ; but thou shalt not put any in thy vessel.

When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand ; but thou shalt not move a sickle unto thy neighbor's standing corn.

A hungry traveler might eat all he could in his neighbor's vineyard or corn field, but he must not carry any away. This is still the custom among the Arabs of the East, and is founded upon a beautiful principle of simple humanity, which rendered poverty and want an impossibility, and recognized all men as having certain common rights up to the measure of their actual wants.

30. Laws respecting divorce.

Deut. xxiv : 1-4.

When a man hath taken a wife, and married her, and it come

to pass that she find no favor in his eyes, because he hath found some uncleanness in her : then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

And when she is departed out of his house, she may go and be another man's wife.

And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house ; or if the latter husband die, which took her to be his wife ;

Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled ; for that is abomination before the Lord : and thou shalt not cause the land to sin, which the Lord thy God giveth thee for an inheritance.

The true meaning of this passage requires that the period should be omitted at the end of the first and second verses, and the whole be read as one paragraph, the emphasis really lying on the fourth verse, which forbids the first husband to live with his divorced wife if she **has been wedded** to another. Our Lord, however, declares that these laws, with regard to divorce, were not wholly pleasing to the Lord, but were simply given on the principle of tolerance, because of their hardness of heart, and were not in harmony with the original purpose and law of marriage, which was intended to be lasting. The spirit of the New Testament is opposed to divorce, except for the most flagrant cause.

31. God's tender regard for marriage (ver. 5).

This beautiful law provides for a whole year of exemption, on the part of the newly married, from military service, and any pressing business engagements which could separate the groom from his wife.

When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business : but he shall be free at home one year, and shall cheer up his wife which he hath taken.

This was intended to be in contrast with the previous paragraph respecting divorce, and to afford a picture of the sweetness and sanctity of the marriage bond as God regarded it and desired to maintain it.

32. Forbearance and mercy in collecting debts, and executing pledges and securities.

Deut. xxiv : 6.

No man shall take the nether or the upper millstone to pledge : for he taketh a man's life to pledge.

Deut. xxiv : 10-13.

When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge.

Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

And if the man be poor, thou shalt not sleep with his pledge :

In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee : and it shall be righteousness unto thee before the Lord thy God.

In enforcing the payment of debts no pledge should be taken which could seriously injure the debtor in his vital interests, or expose him to hardship and poverty. The nether or upper millstone must not be taken. The pledge must not be kept over night. No man could enter into another's house, and with violent hands seize and carry away any article of clothing or furniture, but must stand outside the door and let the debtor bring to him the pledge. Thus, even the most severe execution of the law was tempered with a mercy little known in what are called civilized times.

33. Laws against man-slaying.

Deut. xxiv : 7.

If a man be found stealing any of his brethren of the chil-

dren of Israel, and maketh merchandise of him, or selleth him ; then that thief shall die ; and thou shalt put evil away from among you.

No Hebrew could sell a brother into slavery. The penalty for such an act was death, and thus the root of human slavery was struck, and the sacredness of human liberty solemnly sanctioned.

34. The rights of labor (ver. 14, 15).

The hired servant must be treated with justice, and his humblest need and sorrow is regarded by the kind and thoughtful Father in Heaven, and in pathetic language his cry is recognized as going up to Heaven against the oppressive or negligent master, and bringing judgment upon his head.

At his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee.

35. Impartial justice to each individual according to his personal deserts.

Deut. xxiv : 16.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers : every man shall be put to death for his own sin.

The father was not to be punished for the sin of the child, or the child for the parent's wrong.

The cruel custom among heathen nations of sacrificing a whole family, if one member offended a capricious king, was to be repudiated, and every soul dealt with according to its own deserts.

36. The rights of the stranger.

Deut. xxiv : 17, 18.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless ; nor take the widow's raiment to pledge :

But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence: therefore I command thee to do this thing.

Not only were the children of Israel to be thus guarded by sanctions of righteous and civil law, but the stranger was to be fully protected; and especially the fatherless and the widow. No pledge could be taken from the latter for the payment of a debt, but the spirit of humanity and mercy must ever be shown.

37. The rights of the poor.

Deut. xxiv : 19-22.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

This beautiful provision is a model of beneficence. The gleanings of the harvest field, the olives that remained upon the tree after it was shaken, the forgotten sheaf in the field, and the clusters that were overlooked upon the vines, were to be for the stranger, the fatherless, and the widow, in remembrance of their bondage in Egypt, and as an example to later ages of the magnanimity which always brings its recompense even in kind.

38. The rights of the criminal.

Deut. xxv : 1-3.

If there be a controversy between men, and they come unto

judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked.

And it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

Forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

Even the condemned criminal must be protected from undue severity in his punishment. Forty stripes, and no more, must be given as the extreme punishment, and less, if the offence required it. The feelings even of the criminal must be respected, and they must be careful lest "thy brother should seem vile unto thee." They were never to forget that the most unworthy of Israel's race was still a man and a brother, and must not be lashed like a slave.

39. The rights of the cattle.

Deut. xxv : 4.

Thou shalt not muzzle the ox when he treadeth out the corn.

This little verse covers the whole animal creation with the light of the Divine beneficence and care, and in the New Testament has been applied, most strikingly, by St. Paul, to the rights of the Christian ministry to be cared and provided for by the people of their charge (I. Cor. ix : 9 ; v : 18).

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of this hope. If we have

sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do you not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

40. Levirate marriages.

Deut. xxv : 5-10.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her.

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

And his name shall be called in Israel, The house of him that hath his shoe loosed.

The object of this peculiar law, respecting marriage, was to preserve the inheritance of any of the families of Israel in the family. It was provided by this law that a widow, who was without a child or heir, should be taken by her husband's brother, and that the first-born of such a union should suc-

ceed in the name of the brother that had died, to preserve his name in Israel. This, however, was not compulsory, but voluntary, and where the brother was not willing to fulfil this obligation of affection to his brother's memory, he could escape it by a ceremony that left upon him a lasting reproach; the widow coming to him in the presence of the elders, loosing his shoe from his foot, as a symbol of degradation, perhaps a hint that he had the spirit in him not of a Hebrew, but of a slave, and then spitting in his face, in further insult, and thus committing him to lasting dishonor, as the price by which he had saved his own inheritance and name. It would seem that when the brother failed, then the nearest of kin was to perform this duty, as Boaz did in the case of Ruth.

This beautiful type has suggested a type of our Redeemer's love, in becoming for us the nearest of kin, and by the sacrifice of His own name, the identifying of His life with ours, buying back for us our lost inheritance. In all this, as we shall see when we come to the book of Ruth, the story of Boaz is the exquisite picture of Christ Himself.

41. Female indelicacy (ver. 11, 12).

This law was intended to provide for the punishment of any woman who should act with indecency; the punishment being the loss of her offending hand. And the design was to guard the respect which woman should ever show to man, as well as man to woman.

42. Commercial integrity (ver. 13-16).

This law provided against all false weights and measures, and dishonesty in most all trade. It would not hurt our boasted modern business legislation to admit the old and simple code, more especially to enforce it.

Thou shalt not have in thy bag divers weights, a great and a small. But thou shalt have a perfect and a just weight, a perfect and just measure shalt thou have; that thy days may be lengthened in the land which the Lord thy God giveth thee.

45. Laws against their enemies.

Deut. xxv : 17-19.

Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

This had special reference to Amalek, a neighboring tribe who had met them in a most unneighborly spirit in their helplessness as they came forth out of Egypt. It was not in retaliation, but as the Divine expression of eternal hatred to that of which Amalek was but the type.

The Lord had sworn at that time to have war with Amalek from generation to generation. It was because Amalek was the type of the flesh in our spiritual life, the nature of Esau and earthliness, that there could be no compromise, and it was because Saul afterwards failed to fulfil this to the letter that he lost the kingdom and his life.

Still, it is just as true of us, "If we live after the flesh we shall die, but if we, through the Spirit, do mortify the deeds of the body, we shall live."

43. Concluding provisions for the public offerings of the people (ch. xxvi : 1-15).

It is assumed in this passage that the Israelites have kept the commandments now given, and have been rewarded by Jehovah, by receiving the land of their inheritance (ver. 1).

Having thus come into their possession they are to take of the first fruits of the land and present them to the Lord as a special thank offering, with a form of liturgy exceedingly beautiful, and expressive of our gratitude and beneficence for the Divine bounty, which indeed is the model for the public services and freewill offerings of God's people.

And thou shalt speak, and say before the Lord thy God, a Syrian ready to perish was my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous :

And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage :

And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression :

And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders ;

And he hath brought us unto this place, and hath given us this land, even a land that floweth with milk and honey.

And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God :"

Having presented their offering with this solemn appeal, on the part of the worshipper, they are to enter into the enjoyment of the Lord's blessings with the assurance of His acceptance and favor, and rejoice before Him in every good thing which the Lord has given them.

In addition to this special offering of first fruits,

the law respecting the special tithe of the third year was also repeated, and a similar form of public acknowledgment was added, referring especially to the obedience of the offerer to all the commandments which Moses had just given.

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments, which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

It was, probably, in reference to this beautiful requirement that the prophet Malachi charged the people so solemnly, in the closing days of the old dispensation, "Ye have robbed God," and said to them, as the condition of blessing still, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

44. Conclusion of the address.

Moses now sums up his long and comprehensive address by solemnly appealing to the covenant which has just been consummated, and declaring its sacred meaning and obligations.

This day the Lord thy God hath commanded thee to do these statutes and judgments : thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments.

And to make thee high above all nations which he hath made, in praise, and in name, and in honor ; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."

This word, avouch, means the public acknowledgment and profession which both God and the people have made, which has constituted a covenant bond of eternal separation and consecration.

CHAPTER III.

MOSES' THIRD ADDRESS IN THE LAND OF MOAB.

DEUT. xxvii-xxx.

PROSPECTIVE.

In this shorter address Moses seeks to bind them to their sacred obligations, by pointing them forward to the blessing and the curse which are to be dependent upon their obedience or disobedience, and which are here solemnly added as the sanctions of the Divine law.

1. He provides for the writing of the law on monuments of stone after they enter the land of promise.

Deut. xxvii : 1-4.

And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

And it shall be, on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up great stones, and plaster them with plaster :

And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey ; as the Lord God of thy fathers hath promised thee.

Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

Deut. xxvii : 8.

And thou shalt write upon the stones all the words of this law very plainly.

This was to be done in the valley of Samaria, that

lies between mounts Ebal and Gerizim. The former was to be the mount of cursing; the latter, of blessing.

It was very significant that the law was to be written upon the mount of cursing. This suggests that the predominant idea in the ancient covenant was judgment and condemnation. Therefore it is called by the apostle, "The ministry of condemnation." It was to be recorded on the face of great stones, plastered over so as to bring out the characters in bolder outlines, and to afford a smooth surface on which to make the inscription. Such monuments and inscriptions are still to be found in ancient ruins.

The law written on these stones may have been the entire Mosaic code. Undoubtedly, it was the principal portion of it, moral and civil.

All the words of this law are distinctly specified, and it is added, in verse 8, "Thou shalt write them very plainly."

God has made his will most explicit, and He expects His witnesses to proclaim it unmistakably.

2. In the midst of this paragraph there is a beautiful provision, right on the mount of cursing, for the setting up of an altar of sacrifice (ver. 5-7).

And there shalt thou build an altar unto the Lord thy God, an altar of stones; thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones; and thou shalt offer burnt offerings thereon unto the Lord thy God; and thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God.

This passage shines with all the light and glory of the cross, and corresponds, most signally, to the

beautiful provision for the altar of sacrifice at the close of the twentieth chapter of Exodus, just after the terrors of the giving of the law on Mt. Sinai had been recorded (Ex. xx : 24-26).

There, we have already seen, the meaning was typical of God's gracious provision in the gospel for the transgression of His law.

Here also it is assumed that the law should be broken and the curse incurred; yet, notwithstanding, under the shadow of Ebal, there was an altar of sacrifice where their sin could be expiated, and they could still enter into the fellowship of a reconciled God, and "offer peace offerings, and eat there, and rejoice before the Lord their God."

3. A still more impressive ceremony was then provided for.

Deut. xxvii : 11-26.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin :

And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall speak, and say unto all the men of Israel with a loud voice,

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place : and all the people shall answer and say, Amen.

Cursed be he that setteth light by his father or his mother : and all the people shall say, Amen.

Cursed be he that removeth his neighbor's landmark : and all the people shall say, Amen.

Cursed be he that maketh the blind to wander out of the way : and all the people shall say, Amen.

Cursed be he that perverteth the judgment of the stranger, fatherless, and widow : and all the people shall say, Amen.

Cursed be he that lieth with his father's wife ; because he uncovereth his father's skirt : and all the people shall say, Amen.

Cursed be he that lieth with any manner of beast : and all the people shall say, Amen.

Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother : and all the people shall say, Amen.

Cursed be he that lieth with his mother in law : and all the people shall say, Amen.

Cursed be he that smiteth his neighbor secretly : and all the people shall say, Amen.

Cursed be he that taketh reward to slay an innocent person : and all the people shall say, Amen.

Cursed be he that confirmeth not all the words of this law to do them : and all the people shall say, Amen.

The whole camp of Israel was to be assembled in the valley, and divided into two sections, one-half consisting of the tribes, descended from Rachel and Leah, representing the first-born rights, who were to stand on mount Gerizim, the mount of blessing. The other half, representing the tribes descended from the bondwomen whom Rachel and Leah gave to Jacob, with the addition of the cursed sons of Leah, namely, Reuben and Zebulun, representing the youngest born, were to stand on mount Ebal, the mount of cursing, and respond alternately, in chorus, the blessing and the curse, and the mighty host on the mountain, in a voice of thunder to say, Amen.

It is very remarkable that the words of the curse only are recorded here, the formula of the blessing being omitted. This, too, is significant of the Old Testament spirit of condemnation under the law.

The curses are arranged in a series of twelve, corresponding with the twelve tribes. The first eleven represent special acts of sin, standing for the other sins of the same class. Verse 15 represents the first table of the law; verses 16-25, the second table of the law; verse 16 representing the fifth command-

ment ; verse 17-19, the sixth commandment, all offenses against the civil rights of others ; verses 20-23, the seventh commandment ; verse 24, the eighth commandment ; verse 25, the ninth commandment ; and verse 26 covers the whole law by pronouncing a curse upon everyone that confirmeth not all the words of the law to do them.

4. Moses' exhortation to obedience founded upon this announcement of blessing and cursing (ch. xxvii: 1-68).

This is divided into two parts: verses 1-14, the blessing ; 15-68, the curse. Here again, the blessing occupies fourteen verses only, and the curse fifty-four, nearly four times as many. The blessing is repeated six times, the curse as often. The blessing is personified in the strong figurative language as a pursuer, and as following close behind and overtaking them.

Deut. xxviii : 2.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

It covers all the relationships of their life as individuals, families, and the covenant people. Of course this was, primarily, a temporal blessing, and in this respect it differs from the terms of the gospel, but their earthly blessings were types of our higher spiritual welfare.

Deut. xxviii : 3-14.

Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations; and thou shalt not borrow.

And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them:

And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

The promise was to cover all possible blessings both in the city and the field. It was to include all fruitfulness in their body, their grounds, and their flocks. It was to be in their basket, or wallet, and in their kneading-trough. It was to be with them in coming in and going out. It was to give them victory over their enemies, and prosperity in all to which they should set their hands. It was especially to separate them unto God as a holy and peculiar people in the sight of all the nations, to be crowned with all the fulness of His good pleasure, the bounty of His Providence, abundance of wealth and pre-eminence above all other peoples.

The curse, however, is amplified still more fully

until it becomes an awful and literal prediction of the calamities that have actually come upon Israel.

There seem to be five panoramic pictures of the curse, in as many distinct paragraphs, corresponding to the stages of judgment threatened in Leviticus (xxvi).

a. The curse is to rest upon all they do, to bring upon them the pestilence, disease in every form known to us, including consumption, fever, inflammation. It is to fall upon their land, by the sword of their enemies, and the elements of nature, in the form of blasting, mildew, skies of brass, rain of dust and sand, defeat before their enemies, and dispersion among all peoples.

Deut. xxviii : 20-26.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly ; because of the wickedness of thy doings, whereby thou hast forsaken me.

The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew ; and they shall pursue thee until thou perish.

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

The Lord shall make the rain of thy land powder and dust : from heaven shall it come down upon thee, until thou be destroyed.

The Lord shall cause thee to be smitten before thine enemies : thou shalt go out one way against them, and flee seven ways before them ; and shalt be removed into all the kingdoms of the earth.

And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

b. The next series is pictured from verse 27 to 37.

Deut. xxviii: 27-37.

The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

The Lord shall smite thee with madness, and blindness, and astonishment of heart.

And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt only be oppressed and crushed alway:

So that thou shalt be mad for the sight of thine eyes which thou shalt see.

The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

The curse falls with the plague, the scourges of Egypt, revolting diseases, madness, blindness, and astonishment of heart, disappointment in their tenderest affections, disaster in all their business and property, the captivity of their children, the oppression of their enemies, madness because of their grief and sorrow, and such horrors and calamities as shall make them an astonishment and proverb above all nations (ver. 37).

c. The next series extends from verses 38 to 48, and

portrays the failure of all their work, their harvests through the locust, their vineyards through the worm, their olive trees through casting their fruit their very children through their shameful captivity, their subordination to the alien and the stranger in their midst, until they shall become the tail and not the head, and shall suffer hunger, thirst, nakedness, the want of all things, and a yoke of iron upon their necks.

Deut. xxviii : 38-48.

Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

All thy trees and fruit of thy land shall the locust consume.

The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things;

Therefore shalt thou serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

d. The next picture is a vivid description of the horrors of foreign invasion, and their subjugation and captivity under the Chaldeans.

Deut. xxviii : 49-58.

The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;

A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young :

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed : which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land : and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee. in the siege, and in the straitness, wherewith thine enemies shall distress thee :

So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave :

So that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

And toward her young one that cometh out from between her feet, and toward her children which she shall bear ; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD.

They are described as a nation of fiercest countenance and without mercy to young or old. They shall sweep away the fruit of their land, and their cattle shall perish in their cities, until parents shall eat their very children for hunger, and the ties of human affection shall be changed unto unnatural hatred until they strive for a morsel of each other's flesh. And even the tender and delicate mother shall be glad to eat her new-born, and her own very flesh in the horrors of famine.

e. The last picture gives the climax of the curse, and

seems to be a literal prediction of the later calamities of Israel, since the last destruction of Jerusalem and their dispersion among the Gentiles. How solemn are some of these awful words ;

Verses 58-68.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD** ;

Then the Lord will make thy plagues wonderful and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

And ye shall be left few in number, whereas ye were as the stars of heaven for multitude ; because thou wouldest not obey the voice of the Lord thy God.

And it shall come to pass, that as the Lord rejoiced over you to do good, and to multiply you ; so the Lord will rejoice over you to destroy you, and to bring you to naught ; and ye shall be plucked from off the land whither thou goest to possess it.

And the Lord shall scatter thee among all people, from one end of the earth even unto the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest : but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind :

And thy life shall hang in doubt before thee ; and thou shalt fear day and night, and shalt have none assurance of thy life :

In the morning thou shalt say, Would God it were even ! and at even thou shalt say, Would God it were morning ! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

The closing picture of their slavery in Egypt was literally fulfilled in the middle ages, in the case of the multitudes of Hebrews driven from Spain to northern Africa, and sold as slaves by their oppressors.

5. The solemn renewal of the covenant in view of these threatenings and promises (ch. xxix-xxx).

a. Brief recital of their past mercies.

Deut. xxix : 1-9.

These are the words of the covenant, which the Lord commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.

And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land ;

The great temptations which thine eyes have seen, the signs, and those great miracles :

Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, until this day.

And I have led you forty years in the wilderness : your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Ye have not eaten bread, neither have ye drunk wine or strong drink : that ye might know that I am the Lord your God.

And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them :

And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

He reminds them of all that God has done for them, and yet stops to bewail their blindness, and stupidity to understand all His teachings and blessings.

b. Solemn renewal of the covenant.

Ye stand this day all of you before the Lord your God ; your captains of your tribes, your elders, and your officers, with all the men of Israel.

Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water :

That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day :

That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Neither with you only do I make this covenant and this oath.

But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.

All degrees and classes of the people are solemnly united in this great covenant ; the captains, the elders, the officers, and all the men of Israel ; their

wives, their little ones, the stranger in their midst, and the very bondmen that waited on them.

The covenant was expressed in the most imperative language, not only a covenant, but an oath of the most solemn and binding obligation, but no less sacred than the pledge which He Himself had sworn unto their fathers. The question of how far we should enter into such personal covenants with God is a very important one. If we rightly understand the nature of God's covenant relation with us as individuals, and the divine ground on which the covenant rests, namely, the mediatorial work of the Lord Jesus Christ, we cannot too impressively seal our engagements with Him.

It is delightful to know that to each of us, in Christ, God has sworn His oath of eternal faithfulness, and that in the strength of Christ we may enter into the covenant with equal definiteness and sacredness ; and that He will accept our plighted vow, and become in us the power to keep it, if we enter into it with intelligent faith, not as the covenant of the law, but as the covenant of grace, of which Christ is the sponsor and the pledge. "Behold, I have given Him for a witness to the people."

If our covenant is thus in Him it will be eternal and unbroken, and our part will be kept, through Him, as well as His unchangeable promises to us.

c. Warnings against unfaithfulness to the covenant, or omission on their part, with respect

to these obligations, and terrible intimations of the retribution which will follow unfaithfulness.

Deut. xxix : 18-21.

Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law.

Especially are the warnings directed against all whose heart is even already turning away from the Lord, and beginning presumptuously to say, "I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst;" that is, perhaps, not only desiring evil, but satiating himself with evil.

This he calls a root that bears gall and wormwood. This is the passage which the apostle quotes in Heb. xii: 15, "Lest there be any root of bitterness springing up to trouble you, and thereby many be defiled."

The threatenings denounced against the soul that dares thus deliberately to calculate upon the pleasures of sin, quiver like the fiery lightnings in their consuming blaze. "The Lord will not spare him, but the anger of the Lord and His jealousy shall smoke against that man, and the Lord shall separate him unto evil."

The same judgments are denounced against the land if it shall become apostate, until it shall be made a frightful monument before the eyes of all nations of the Lord's displeasure.

So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far, land, shall say, when they see the plagues of that land and the sicknesses which the Lord hath laid upon it;

And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger, and in his wrath :

Even all nations shall say, Wherefor hath the Lord done thus unto this land? what meaneth the heart of this great anger?

Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them :

And the anger of the Lord was kindled against this land, to bring upon it all curses that are written in this book :

And the Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as it is this day.

d. Exhortation to faithfulness (ver. 29).

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

The meaning of this verse seems to be that the reason why Moses is so plainly and practically speaking to them the word of the law, instead of merely entertaining them with curious revelations is, because the very purpose of God's word is, not to minister to our speculative curiosity, but to guide our feet unto the path of obedience, and to preserve us from the snares of sin and death.

Therefore, we are not vainly to inquire into the secret things with which we have no concern, or

use our Bible for the mere gratification of the love of novelty, but to treat it as a plain and faithful message from a loving Father, of "the things that belong to us and to our children, that we may do all the words of this law."

e. Promises of restoration even to those who should depart from the law, on condition of their sincere repentance.

Deut. xxx : 1-10.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee,

And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee :

And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day.

And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers :

If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

Moses here assumes that they shall apostatize from God, and be scattered among the nations, and

that the words that he is speaking to them now shall come into their hearts in the days of their captivity; and he tells them, that even then, if they shall return unto the Lord, with all their heart, and with all their soul, then, "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered there. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

Not only so, but still better, "The Lord thy God shall circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

And this spiritual restoration will bring the fulness of temporal prosperity and national blessing. "And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body and in the fruit of thy cattle and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers."

This blessed promise still awaits repentant Israel, and shall be literally fulfilled in the spiritual revival and national restoration of God's ancient people.

f. Concluding appeal in which he applies God's message solemnly to their hearts and consciences,

and sets before them for personal decision, the blessing and the curse, the evil and the good, the way of death and the way of life.

First, he meets the possible excuse that the word he has spoken is too hard, too mysterious, too far off, or too high up. It is not in heaven, nor is it beyond the sea, but it is very nigh them, even in their mouth and in their heart.

Deut. xxx : 11-14.

For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

This is the foundation of the Holy Spirit's appeal to us even in the gospel (see Rom. x : 6, etc.).

For us the meaning is, that God's message is not impracticable, or His demands impossible; requiring some long preparation, some lofty height of experience, some profound depth of feeling, or meaning; it meets us just where we are and as we are, and may be accepted and acted upon by every one of us the very instant we hear it.

And so, secondly, he demands of each of them an immediate decision ;

I have set before thee this day life and good, death and evil, blessing and cursing.

It is a personal matter, not with the nation now, but with each man, woman, and child. It is not

something to be put off, but to be decided this day. And according to the spirit in which we are willing to meet the decision promptly and fully, shall be the issue of our future life.

The soul that hesitates in making this choice will be very apt to hesitate in executing it, and in each emergency demanding promptness in the future, will be almost sure to falter and parley until even the act of obedience is frustrated by indecision.

Very solemnly does he call to witness both heaven and earth in this momentous covenant, and very really does the universe thus witness every man's decision. Eyes innumerable are looking down at every crisis of our lives; tablets, more enduring than stone, are receiving the record of our conduct, and even as some of us read these lines, it may be that the years of eternity are being determined for us.

Deut. xxx : 19, 20.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Let the voice of the lawgiver, long silent in Nebo's grave, speak to us, with the added witness of the gospel, these ancient words in their New Testament light: "I have set before you life and death, therefore, choose life that both thou and thy seed may live. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that

thou mayest cleave unto him; for he is thy life and the length of thy days." "Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above). Or, who shall descend into the deep? (that is to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. x: 6-10).

More deeply than we sometimes think, had the heart of Moses understood the spiritual meaning of God's covenant. There is nothing profounder in the New Testament than the words, "He is thy life and the length of thy days." It is the very heart of Christianity, nay rather, the very heart of Christ.

CHAPTER IV.

CONCLUSION OF THE BOOK OF DEUTERONOMY.

SECTION I. *Concluding History.*

DEUT. xxxi—xxvi.

a. Moses gathers Israel around him, after his three long addresses, and announces to them the approaching end of his life. Verses 1 and 2 reiterate to them the promise of their victorious entrance into the land of Canaan, under Joshua, his successor; verse 3 assures them of the subjugation and destruction of all their enemies; verses 4 and 5 solemnly charge them to be strong and of good courage, to fear not, nor be dismayed, for the Lord would go before them and not fail them nor forsake them, verse 6.

Deut. xxxi: 1-8.

And Moses went and spake these words unto all Israel.

And he said unto them, I am a hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

The Lord thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the Lord hath said.

And the Lord shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed.

Then he calls Joshua unto him in the sight of all Israel, and commits to him his sacred charge, promising him the Divine protection and presence in all his ways (ver. 7, 8).

b. He writes the law and delivers it to the priests and Levites, and solemnly charges them, every seven years, "the year of release," as Israel shall gather before the Lord, that it is to be publicly read to them in the feast of tabernacles, that they may hear and learn, and fear the Lord their God, and observe to do all the words of this; law and that their children, which have not known anything, may hear, and learn to fear the Lord their God, as long as they live in the land whither they go to possess it.

Deut. xxxi: 9-13.

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law:

And that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

c. He takes Joshua and presents him before the Lord in the tabernacle of the congregation, and solemnly inducts him into his ministry. Then the glory of the Lord appears in above the door of the tabernacle, Jehovah Himself recognizing the new leader of His people.

Deut. xxxi : 14, 15.

And the Lord said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

And the Lord appeared in the tabernacle in a pillar of a cloud : and the pillar of the cloud stood over the door of the tabernacle.

Then the Lord reveals to Moses that after his death the people are going to backslide into unfaithfulness and idolatry, and to be visited with many judgments and sorrows ; and He therefore commands Moses to write a song and rehearse it in the ears of all Israel, that it may be a witness, in the day of their declension, of the faithful warnings of their covenant God.

Deut. xxxi : 16-22.

And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers ; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them ; so that they will say in that day, Are not these evils come upon us, because our God is not among us ?

And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Now therefore write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be a witness for me against the children of Israel.

For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey ; and they shall have eaten and filled themselves, and waxen fat ; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness ; for it shall not be forgotten out of the mouths of their seed : for I know their imagination which they go about, even now, before I have brought them into the land which I swore.

Moses therefore wrote this song the same day, and taught it the children of Israel.

d. He commits the law to the hands of the Levites and priests to be kept in the ark of the covenant, as a further witness for Jehovah.

Deut. xxxi : 24-27.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying,

Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

For I know thy rebellion, and thy stiff neck : behold, while I am yet alive with you this day, ye have been rebellious against the Lord ; and how much more after my death ?

Finally he gathers the elders and officers of Israel around him and publicly utters, in their hearing, the song itself.

SECTION II.—*Moses' song* (ch. xxxii : 1-47).

It consists of seven parts.

(1.) Introduction.

Deut. xxxii : 1, 2.

Give ear, O ye heavens, and I will speak ; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

In the most solemn manner he appeals to the

heavens and the earth to witness to the gracious words which he is about to speak, and which he compares to the gentle rain, and the soft dew of night, as it falls upon the heated earth, and the withered grass and herb.

(2.) The theme of his song.

Deut. xxxii: 3, 4.

Because I will publish the name of the Lord: ascribe ye greatness unto our God,

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

It is the name of the Lord, and the greatness of our God, the Rock, "whose work is perfect, his ways are judgment, a God of truth and without iniquity, just and right is He."

(3.) The contrasted picture of God's people.

Deut. xxxii: 5, 6.

They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Very different are they from him. "They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation." They are a foolish people and unwise, thus to requite so great and good a God for all His kindness.

(4.) The recital of His goodness and faithfulness to them.

Deut. xxxii: 7-14.

Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

— For the Lord's portion is his people ; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings :

So the Lord alone did lead him, and there was no strange god with him.

He made him ride on the high places of the earth, that he might eat the increase of the fields ; and he made him to suck honey out of the rock, and oil out of the flinty rock ;

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat ; and thou didst drink the pure blood of the grape.

Far back in the past His love began, and many generations have magnified it (ver. 7). Even in the commencement of earth's nations, when the Most High divided to them their inheritance, and separated the sons of Adam, He formed His great providential plans with reference to Israel's honor and blessing. " And he had set the bounds of the people according to the number of the children of Israel," for He had set His heart on them, choosing them for His portion and His inheritance. His providential care and love had been in all their past: He had found them in the desert waste, and had led them and kept them as the apple of His eye ; as sensitive to their slightest want as the tender pupil of our eye is to the slightest particle of dust. As the mother eagle trains her young to fly by breaking up her nest, and then compelling her fluttering brood to strike out their little wings, and learn to bear themselves upon their native air, and, when weary and sinking, put her own strong pinions

under their sinking strength and bear them on her wings, so God had led them and trained them to trust and obedience. And then the days of trial had been exchanged for the fulness of blessing; the wilderness had given place to the fruitful land of Gilead and Bashan, and He had made him to "eat the increase of the fields, to ride on the high places of the earth, to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and the pure blood of the grape;" so had He loved and led them all their days.

And so does He still love and lead His unworthy children. A picture more beautiful of His fatherly and motherly care has never been written by the inspired pen of prophet or apostle, than the poetic imagery of these solemn words.

(5.) Israel's ingratitude in spite of all God's goodness.

Deut. xxxii : 15-18.

But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

Very characteristic is the name with which the lawgiver introduced the picture of Israel's songs. Jeshurun, he calls them, meaning the righteous One, as if solemnly asking the question, How true has Israel been to their high name? "Jeshurun waxed fat, and kicked," like the ox that has be-

come unruly through his very abundance, "and forsook the God that made him, and lightly esteemed the Rock of his salvation." The Hebrew here, for "lightly esteeming," means, to treat as a fool, and it implies the indignation with which God had felt the insulting conduct towards one so great.

Then he describes their cursed wickedness (ver. 16-18). "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

The word jealousy implies very tenderly, the marriage bond, which God had established with His people, and in connection with this, their worship of devils implies that the great adversary has been received by them, instead of Jehovah Himself.

(6.) At length the notes of judgment fall, and the sorrow of God's anger is dealt out in terrible eloquence and majesty. And yet, it is more like a wail of love than a thunder of vengeance. Pathetically, He pauses in the midst of His purpose of judgment, and cries:

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath done all this, and then bursts out into the upbraiding complaint:

For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to

flight, except their Rock had sold them, and the Lord had shut them up?

Reluctantly returning again to the inevitable sentence of judgment,

To me belongeth vengeance, and recompense; their fool shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste;

And yet, it is rather as the sentence of a judge who stops to weep over the criminal that he is about to commit to the bonds of shame, or the doom of death; but, even when the sentence is uttered, it is immediately arrested by the closing message (ver. 36-40).

Already, he sees them sinking beneath his stroke; their power is gone, and there is none shut up or left. Their idols have failed them, their enemies are gloating over their helplessness and misery. Then He waxes the sword of His vengeance against their persecutors, and lifting up His hand to heaven, he swears:

I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is here any that can deliver out of my hand.

I lift up my hand to Heaven, and say, I live forever.

If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I will take mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

This is not the picture of Israel's judgment, but of God's judgment on Israel's foes, as He awakes for their defense in the hour of their captivity and sorrow.

And then the song closes as it began, with an appeal to the nations to witness His vengeance.

upon His foes, and His mercy to His people and His land.

Deut. xxxii : 43.

Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

And so the solemn song is ended, and Moses adds his own conclusion.

Deut. xxxii : 46, 47.

And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

For it is not a vain thing for you ; because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

Like the dying swan, which sings itself to death, Moses closes his song by receiving the intimation of his immediate death on mount Nebo

Deut. xxxii : 48-52.

And the Lord spake unto Moses that selfsame day, saying,

Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession :

And die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people :

Because ye trespassed against me among the children of Israel at the waters of Meri-bah-Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

It would seem as though it was intended to be God's very seal, in the eyes of the people, of the words that Moses had so often spoken, that they might know and see, in the death of their lawgiver, how inviolable were the threatenings of the law, that

he himself had given them, and how inexorable the sentence from which even he could not escape, and that in his death they might have a still more memorable and never to be forgotten pledge, that the word of God must stand, and that they could not with impunity disobey its statutes or despise its judgments.

SECTION II.—*Moses' blessing.*

(ch. xxxiii: 1-29).

Under the formal **announcement** of his death, Moses pronounces his blessing upon the tribes of Israel. Was this a foreshadowing of the greater spiritual truth, that the blessing of the gospel would come with the passing away of the law?

(1.) The introduction.

Deut. xxxiii: 1-5.

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

Moses commanded us a law, even the inheritance of the congregation of Jacob.

And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

It commences with the majestic description of the appearing of Jehovah at Mt. Sinai, as He came, literally, from the midst of ten thousand of His holy ones, to give His fiery law, and yet, to gather His people as a loving Father, at His feet, and to reveal Himself as the true King in Jeshurun, His righteous

nation. Moses was but the mediator of the law, which he left to Israel as their precious inheritance from their Heavenly King.

(2.) The blessing of Reuben.

Deut. xxxiii : 6.

Let Reuben live, and not die; and let not his men be few.

On account of Reuben's shameful crime, Jacob had left an hereditary cloud upon the tribe, and therefore we find that even in the brief history of the wilderness, the numbers of the tribe have greatly diminished, so that it may have seemed to many of them that there was a serious danger of their extinction. The blessing of Moses seems to suggest this danger, and to answer this fear. "Let Reuben live, and not die; and let not his men be few." And the blessing was fulfilled in their succeeding history, by their continuance, although they never became a leading tribe of Israel. Compare Num i: 21 with Num. xxvi: 7.

(3.) The blessing of Judah (verse 7).

And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

The expression here "The voice of Judah," implies that Judah is to call upon Jehovah, and to recognize God as the source of his prosperity and blessing. "Bring him unto his people" means, bring him back in triumph, as he goes forth in war. "Let his hands be sufficient for him" has been translated, with his hands he contendeth with the people,

as describing his warlike enterprise. "Be thou an helper to him from his enemies," pledges the Divine assistance in all his conflicts. The blessing was fulfilled in Jerushun's pre-eminence among the tribes of Israel, and the victorious wars of David, Uzziah, and others of Judah's kings.

The same picture had been given in Jacob's blessing, in even more vivid colors.

(4.) The blessing of Levi.

This is a far higher blessing. Judah was to be helped of God, but Levi was to be wholly the Lord's and absolutely carried and sustained by Him (ver. 8-11).

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

They shall teach Jacob thy judgments, and Israel thy law they shall put incense before thee, and whole burnt sacrifice upon thine altar.

Bless, Lord, his substance, and accept the work of his hands: smile through the loins of them that raise against him, and of them that hate him, that they rise not again.

Levi is here called "thy holy one," the tribe separated and consecrated wholly unto the Lord; and whose fidelity had been tried not only in Moses and Aaron themselves, as they stood firm amid the murmurings of the people at Massah and Meribah, but also in the loyal stand of the Levites themselves in the frightful hour of Israel's apostasy (Ex. xxxii: 25-28), when they stood up even against their dearest friends and were faithful to God, to the sacrifice of their fathers and mothers, their brethren and

their children (ver. 9); but their righteousness was not their own.

Let thy Thummim and thy Urim be with Levi, is Moses' prayer. God is their Urim and their Thummim, their Light and their Might. Their highest honor is that they are to "teach Jacob God's judgments, and Israel His law; to minister at His altar, and in His sanctuary to put incense before Him, and whole burnt sacrifice upon His altar."

Levi represents the spiritual priesthood, that live where we are wholly the Lord's and have no portion of our own, not even of strength, or righteousness, but the Lord is our inheritance, both for holiness and happiness, both for strength and all-sufficiency.

(5.) The blessing of Benjamin (ver. 12).

And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

This is nearer and dearer still; to be the beloved of the Lord, to dwell secretly in His presence, or more literally, on Him, as one that lies upon His breast, to be covered by the Lord all the day long, and hidden under the robes of His righteousness, the wings of His unfolding love, and to dwell between His shoulders, that may be in His bosom, or on his back, where the father carries his children, representing the supporting and upholding strength of God. This is the place of John, on Jesus' breast.

Some have found in this beautiful blessing an allusion to Benjamin's future location, as a tribe

with Jerusalem and Zion, and the abiding presence of Jehovah in the temple, within the borders of their tribe.

An added beauty is given, when we remember that the original of Benjamin was Benoni, "the son of my sorrow," and it afterwards became Benjamin, "the son of my right hand."

(6.) The blessing of Joseph (ver. 13-17).

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them he shall push the people together to the end of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

It begins with the rich bounty of nature and Providence. The precious things of the heavens, with their fertilizing rains, the dew, with its gentle refreshing, the deep that coucheth beneath, with its subterranean fountains, the sunshine of heaven, the mild and quickening radiance of the gentle moon, the treasures of the mountains and the hills, and the fruitfulness of the earth, all these are upon the land of Joseph, and the tribes of Ephraim and Manasseh. Better still is the good will of Him that dwelt in the bush, that is, the covenant blessing pronounced in Midian to Moses, when God first revealed His glorious name Jehovah, as the title of His covenant relation with Israel. It may also mean

the good will of the God who comes to us in our fiery trials as well as in our earthly prosperity, and in whose presence no flame can consume or sorrow harm.

Three reasons are given for Joseph's blessing. The first is that he was separated from his brethren. This may mean his early trials and separation. For us, it most surely does mean that complete separation unto God and from the world in which the fulness of blessing must ever begin.

The second and higher reason was, "his glory is like the firstling of his bullock." This figure, we need not say, expresses the idea of sacrifice and entire consecration.

The firstling of the Hebrew flock was the Lord's, and was wholly laid upon the altar. And so Joseph thus stands as the type of our complete surrender, as a living sacrifice unto Jehovah. Then shall we know the fulness of His love.

The third reason is, "his horns are like the horns of a unicorn." One peculiarity is that it has but one horn, and so Joseph is to have only one source of strength, God, and God alone. They of whom this is true, like Joseph, "shall push the people together to the ends of the earth: and become the ten thousands of Ephraim, and the thousands of Manasseh."

This is a beautiful picture of the secret of blessing; separated unto God, covenanted with Him, as he that dwelt in the bush, baptized with his holy presence and His consuming fire, consecrated on His

altar, and armed with His strength alone, we must have Joseph's blessing and Joseph's victory.

(7.) The blessing of Zebulun and Issachar.

Deut. xxxiii : 18, 19.

And of Zebulun he said, Rejoice Zebulun, in thy going out; and, Issachar, in thy tents.

They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

Bold enterprise and peaceful rest are the promises given to these two tribes.

The territory of Zebulun reached to the shores of the sea of Galilee; and from the sand of the coast the most costly glass work of ancient times was made. This may explain the reference to "the abundance of the seas, and the treasures hid in the sand."

The other promises seem to refer to their bold aggressive spirit, and their faithfulness to God's covenant, in the conflicts with Jabin and Sisera, (Jud. iv: 15-18).

Perhaps this prophecy was also more distinctly fulfilled in the part which these two tribes sustained, as the counsellors and helpers of David, when he assumed the kingdom of Israel (I. Chron. xii: 32, 33).

(8.) The blessing of Gad.

Deut. xxxiii : 20, 21.

And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

His spacious territory is first referred to, covering as it did, the fertile plains of Gilead ; next, his bold, swift, martial movements, sweeping as the lion, upon his enemies; next, his claiming for himself the first inheritance in the conquered regions east of the Jordan.

The correct translation of the 21st verse is, because there the leader's portion was reserved. Gad was the leader in the wars of Joshua, going before their brethren armed, until the rest of Canaan was subdued, and then returning to gain their inheritance in Gilead, and faithfully keeping the covenant, as they had promised Moses. This, Moses here assumes in his blessing, "he executed the justice of the Lord, and his judgments with Israel."

(9.) The blessing of Dan.

Deut. xxxiii : 22.

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

The figure is that of a wild and swift attack upon his foes. Perhaps this was an allusion to the bold and even cruel attack of Dan upon the defenceless tribes of the north (Josh. xix : 47 ; Judg. xviii : 27).

(10.) The blessing of Naphtali.

Deut. xxxiii : 23.

And of Naphtali he said, O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west and the south.

This is a picture of earthly prosperity. Their inheritance lay on the west coast of the sea of Galilee,

which was "the Garden of Palestine," extending up to the head waters of the Jordan, and including the most beautiful scenery, and the most productive land in the whole country. But they were also to have the blessing of the Lord.

(11.) The blessing of Asher (ver. 24).

And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren; and let him dip his foot in oil.

This might better be rendered, let Asher be blessed among the children of Israel ; let him be acceptable to his brethren, and let him dip his foot in oil. Thy fortress shall be iron and brass, and as thy days, so shall thy rest be.

Asher's inheritance was in the extreme north west of Palestine, reaching up from mount Carmel to the coast of Tyre and Zidon, and the base of Lebanon and Hermon.

If we take the word shoes to mean fortress, and strength to mean rest, the significance of the promise will be that Asher should be strongly defended from his enemies, and that the inheritance should be stable and quiet as long as his days should last.

However, the words have become too precious to change their meaning without very high authority, and the received translation is reasonably sustained by the best authorities. It makes the promise a heritage of spiritual blessing to the Christian heart, pledging to us the anointing of the Holy Spirit, the keeping power and love of God, in all our steps,

and strength according to our daily need, whether for soul or body.

(12.) The blessing of Jehovah. Above all Israel's tribes, Moses blesses God Himself. Moses ascribes to God Himself his closing benediction.

Deut. xxxiii : 26-29.

There is none like unto the God of Jerusalem, who rideth upon the heaven in thy help, and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the everlasting arms : and he shall thrust out the enemy from before thee ; and shall say, Destroy them.

Israel then shall dwell in safety alone : the fountain of Jacob shall be upon a land of corn and wine ; also his heavens shall drop down dew.

Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places.

He gives Him the tender name of the God of Jeshurun, that is, "the righteous one," lovingly assuming, as ever, to allure his brethren to fidelity, that Israel will keep their covenant with God, and prove indeed His Jeshurun .

How sublime the picture of God's protection, reaching to the heaven in His help, and riding upon the sky for our deliverance, and then stooping to the profoundest depths, as He places underneath our lowest need His everlasting arms. It is before Him and not them that the enemy should be thrust out. He is the shield of their help, and the sword of their excellency, and through Him shall they tread upon the high places of their foes.

But the secret of Israel's blessing must ever be to dwell alone. They cannot mingle with the nations, but they must be wholly separated unto the Lord

their God. Then shall it indeed be true, "Happy, O Israel us ; O people saved by the Lord."

What if they failed to claim the fulness of their blessing ? It remains for us through Jesus Christ, our true Jeshurun, who leads us into their "land of uprightness," and becomes for us a surety of all the promises.

Simeon is absent from this catalogue of blessings, and afterwards seems to have performed an insignificant part in the national history of Israel.

Was there a lost tribe among the Israelites as there was a Judas among the twelve?

SECTION IV.—*The death of Moses* (ch. xxxiv : 1-12).

This, of course, was added by a later hand.

(1.) We have the dying vision.

Deut. xxxiv : 1-4.

And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho ; and the Lord shewed him all the land of Gilead, unto Dan.

And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed, I have caused thee to see it with thine eyes, but thou shalt not go over thither.

How oft the closing hour is an hour of vision to the saints of God. Moses saw not only the beautiful land of promise, but also its spiritual meaning ; and, in the distant future, no doubt, the form of the Son of man who should traverse it, and perhaps the hour when He should stand with Him in the trans-

figuration glory and talk of the decease which He should accomplish at Jerusalem, and in which all the fulness of the Mosaic ritual should at last be fulfilled.

We too may have such a vision, but before beholding it we must come to the place of death, the death of self. Standing beside our own grave we can see farther than Moses saw, and then can come down, as he could not, and literally enter in.

2. The death of Moses.

Deut. xxxiii : 5, 6.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

And he buried him in a valley in the land of Moab, over against Beth-peor : but no man knoweth of his sepulchre unto this day.

Even Moses must die. The giver of the law must be the most pre-eminent monument of its truth and sanctions ; and his death must have in it the dark shadow of judicial execution. While it was glorious indeed, it was also sad. It had the remembrance of sin, and was the Divine mark of a single act of disobedience and unbelief.

So, even to the saint of God, death is the decree of justice and the fruit of sin ; and yet for us, as for him, it becomes an hour of transfiguration and the gate of heaven.

The actual nature of Moses' death we know not. Perhaps God sweetly kissed his spirit away. Perhaps, like Enoch and Elijah, his body was transformed in anticipation of the resurrection to the heavenly glory. More probably, however, he really

died, and was literally buried, and raised from the tomb afterwards, to stand on the mount of transfiguration with Christ, and enter the land of promise through Jesus Christ, as he could not through the law.

The contention of the devil about his body, may have been on account of God's preserving it from corruption, and guarding it for his future resurrection. Satan may have claimed his right to every human body after death, on account of the penalty of sin.

(3.) Moses' supernatural strength (ver. 7).

And Moses was an hundred and twenty years old when he died : his eye was not dim, nor his natural force abated.

This remarkable strength is mentioned, no doubt, with the intention of suggesting its supernatural cause in the sustaining grace and power of God.

The same strength was given to Caleb, and the same quickened life is promised to us through Jesus Christ, and the abiding of the Holy Spirit, for, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii : 11).

(4.) The character and influence of Moses.

Deut. xxxiii : 8, 10-12.

And the children of Israel wept for Moses in the plains of Moab thirty days : so the days of weeping and mourning for Moses were ended.

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face,

In all the signs and the wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

His influence among his own people is shown in the sincere mourning of all Israel for him for thirty days, and in the almost supernatural respect paid to him in later times. God Himself bears witness here to his place of honor and service. No other prophet stood so near to the Lord, "whom the Lord knew face to face." And no other was permitted to be the instrument of mightier signs, wonders, and works, than he.

However, we must remember that this high eulogy was paid to Moses before the days of Elijah, Isaiah, and John the Baptist, and we must read it in the light of the time when it was written.

Our Lord tells us that "of all that had been born of woman, there had not risen a greater than John the Baptist;" and yet, he that was least in the kingdom of heaven, was greater than he.

So high is the new dispensation above the old, that in the bosom of Jesus, and leaning upon His breast, we shall find that God hath "provided some better thing for us," and that "the law made nothing perfect, but the bringing in of a better hope did, by which hope we draw nigh unto God."

(5.) The succession of Joshua, and the testimony paid to his wisdom (ver. 9).

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

This perhaps is not the least testimony to Moses.

himself, for the wisdom of Joshua is connected with the fact that Moses had laid his hands upon his successor, and with a spirit as beautiful and humble as it was effectual, committed to him not only his work, but the same divine efficiency which had been given to him.

The highest spiritual lessons of the Book of Deuteronomy shall be perceived by us if we remember that it was a temporary message, and represented the transfer, or transition, from the law to that period under Joshua, which was to be especially the type of the gospel. We must not, therefore, be surprised at Israel's failure, or even Moses' death, for all this was intended to prepare us for the insufficiency of the law to bring in the fullness of the blessing.

These were great educational dispensations, and the law was but the schoolmaster to bring us unto Christ, that we might be justified by faith.

Hence, before entering the land of promise, we find a complete reorganization and new departure.

There is a new generation of Israel, a new numbering of the people, a new edition, as it were, of the very law itself, at least, a renewal of the covenant based upon the law, and a new Leader; preparing our minds for the great spiritual truth that, before we can enter into our full inheritance in Christ, "old things must pass away," the world, the flesh, the law, the life of self, "and all things must become new."

Then we are prepared for the next great message.

with which the Book of Joshua begins : " Moses my servant is dead ; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel."

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